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ABSTRACT

A combined teacher's manual and learner's manual for the Lorma language of Liberia presents materials for about 300 hours of study and is the equivalent of a first-year college language course. The basic text introduces all of the syntactic constructions of Lorma that learners are likely to encounter in the language, and introduces 1,000 vocabulary items in the most common usage. Each of the lessons has four sections: texts, grammar exercises and cultural information, suggestions for independent study, and vocabulary. The text section includes monologues and dialogues, with word-by-word breakdowns of each sentence. Receptive skills (listening and reading) are emphasized. The section on grammar and culture gives explanations of Lorma linguistic forms and cultural facts. The independent study suggestions are directed to learners living in a Lorma speaking area, and take the learning situation out of the classroom into the community. The vocabulary section contains words pertaining to the lesson topic. Notes on supplementary materials and Lorma dialects are included, and a reference section on Lorma phonetics, grammar, lexicon, and learning materials is appended. (MSE)

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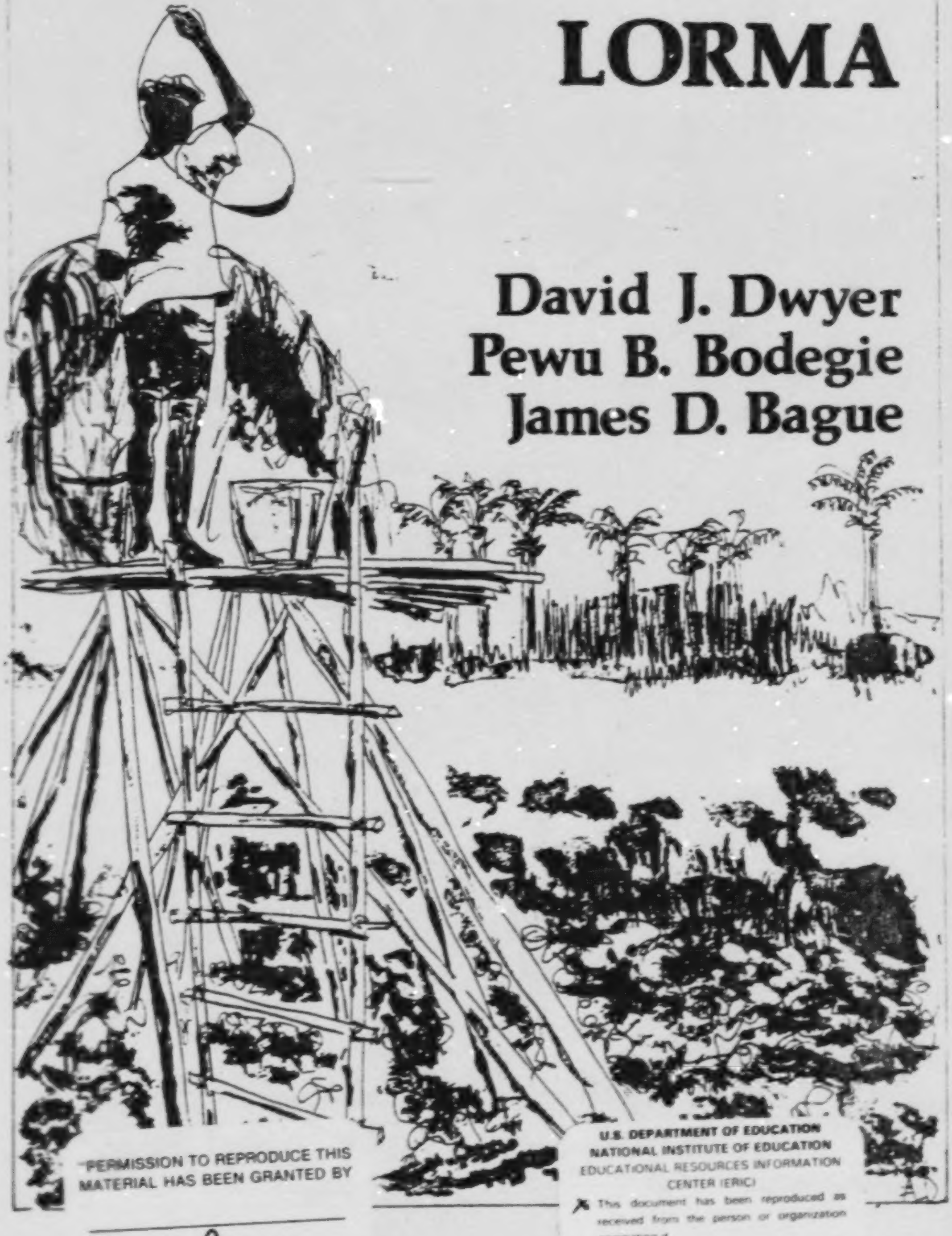
A Learner Directed Approach to

LORMA



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A Learner Directed Approach to

LORMA

A HANDBOOK ON COMMUNICATION AND CULTURE
WITH DIALOGS, TEXTS, CULTURAL NOTES,
EXERCISES, DRILLS AND INSTRUCTIONS

by

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at the
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INTRODUCTION

1. HOW TO USE THIS BOOK.

This book is designed as a combined teacher's and learner's manual and as such can be used either in a classroom or self-study situation. In addition to the detailed instructions for the learning of the information presented in each lesson, there is a companion volume designed specifically for learners entitled: Lorma: A Reference Handbook of Phonetics, Grammar, Lexicon and Learning Material at the end of this book. This section contains chapters dealing with the nature of these languages, their history, their special phonetic properties and how to study them as well as a chapter on how to study languages. It is recommended that this section be referred to periodically for inspiration on new ways to use the lesson materials.

2. THE GOAL OF THE BOOK.

The material presented in this book represents about 300 hours of study and is the equivalent of a first year college language course. This basic text introduces all of the syntactic constructions of Lorma that learners are likely to encounter in their study of the language. In addition, the text introduces around 1,000 vocabulary items representing the most common usage. When properly used, this text should provide learners not only with a Foreign Service Institute speaking proficiency of S-2 but a basic knowledge of the language which can be enhanced and lead to higher levels of proficiency by the addition of a larger vocabulary and greater experience.

3. THE ORGANIZATION OF THE LESSONS.

Each lesson has been divided into four sections (1) texts, (2) grammar exercises and cultural information, (3) suggestions for self study and (4) vocabulary.

3.1 Texts: This section contains both monologs and dialogs along with a subsection giving a word-by-word breakdown of each sentence enabling the learner to comprehend the structure and meaning of each sentence in the text.

The text section is much larger than is typical for African language textbooks, (but comparable for European language textbooks) representing our emphasis on the importance of the learning of the receptive skills of listening (and reading). In the beginning lessons, detailed instructions have been given explaining how these texts are to be used.

Cultural Information: The monologs serve several purposes, one is to develop receptive skills, another is to increase vocabulary, and a third is to acquire information about the society in which Lorma is spoken. The texts presented in this book cover a wide range of cultural information from health care and housebuilding to transportation and questions Lorma people are likely to ask about the western world. In addition to providing cultural information, these monologs and dialogs are also geared toward providing specific FSI level one and two skills. (For more information on FSI skills see the above-mentioned companion volume.

3.2 Grammar, exercises, and cultural notes: In this section, explanations of both Lorma linguistic and cultural items are given. The grammatical explanations are technical, but put in terms that an intelligent learner will understand. Where relevant, this Lorma is compared with English, the learners native language, to make explicit the nature of the linguistic differences. In this book, all of the major syntactical constructions of Lorma are introduced. Also in this section specific word usages appear which are likely to be problematic for learners with an English language background. The grammatical explanations are followed by a set of drills designed to familiarize the learner with the grammatical concept. In an effort to make the exercises more meaningful, a large number of picture blocks have been included. These picture blocks (often depicting a story) can be used not only with the immediate drill, but with others as well.

Supplemental Vocabulary: The later lessons also contain related vocabulary lists. These lists consist of a set of words which pertain to a specific theme such as occupations, mental acts, feelings, occupations, adjectives, time, etc.

Cultural Notes: As mentioned above, a great deal of cultural information has been included in the monologs (text section). In addition to this information, explanitory notes are offered which pertain to the texts or other aspects of Lorma culture which were not dealt with directly in the text.

3.3 *Suggestions for Learner Initiated Study*: This section is specifically designed for the learner who is actually living in a Lorma speaking area. It contains instructions and suggestions for how the learner can carry the learning situation out of the classroom and into the community. In addition, other non-classroom type activities, homework, written exercises and vocabulary development have been provided.

4. SUPPLEMENTAL MATERIALS

An experienced language teacher is rarely satisfied with any language textbook, even if he/she happened to author it. Usually a teacher will augment a primary text with supplemental material drawn from other textbooks depending on the personal preferences of the teacher and learner needs.

This being true, it is clear that the learner ought to be aware of other material that is available for the study of Lorma.

Most importantly is a book entitled "*Short Lorma*" by Margaret Miller. This book contains numerous useful words and phrases presented in a logical progression and as such is ideally suited to augment this book almost lesson by lesson. Of almost equal importance is the *Lorma Weekly Paper*, (Lɔɔma Dɔwɔ Wɔlɔi) also published by the Lorma Literacy Bureau, Methodist Mission, Woozi, Liberia. Serious Lorma learners should subscribe to this paper.

Of less value are Sadler's *Untangled Lorma* and the Peace Corps *Basic Lorma*. Our objection to the former is the lack of texts, dialogs for the learner to study. In fact, most of their examples given in what we might term a "reference grammar" are often partials taken from sentences to serve as examples for a specific point. We criticize the latter for different reasons. While it has complete sentences it does not provide extensive dialogs in texts. Most of what the book contains are extensive listings of drills. So extensive in fact that the book does not proceed rapidly and does not in our opinion represent a complete first year course. Nevertheless the book is useful as a source for additional drills and suggestions about how to study Lorma.

5. DIALECTS

Lorma has several dialects. As any Lorma speaker will tell you, the Lorma spoken in Voinjama is different from the Lorma of Woozi and again from that of Zorzor. This book was written (as requested) using the Zorzor variety of Lorma. The Zorzor variety being near the Kpelle border shares a number of features in common with Kpelle (word choices for example) and by being situated in a commercial center Zorzor Lorma has been influenced by English. Therefore learners using this book in other areas may find occasional differences, in word choices, pronunciation (note the lack of a clear β ~ v contrast), and syntax.

When such differences are encountered, the learner should follow the preferences of the tutor and make the recommended changes in the book. This approach will develop confidence in your tutor and help insure your learning a variety of Lorma that people use in your area.

6. ACKNOWLEDGEMENTS

It would be impossible for us to acknowledge the various individuals who helped to make this project possible. Specifically are the coauthors James Bague and Pewu B. Bodegie who contributed much of their spare time during the months of June, July, and August of 1980. I should also mention the assistance given by Sumoyea Guluma and Rufus Kerkula who also provided valuable insights about the Lorma language and Liberian life in general. There were also many others too numerous to mention such as Father Korva and Mayor Gubi who also provided insight about Lorma society, not to mention warmth and hospitality so typical for the Liberian way of life. In addition to Liberians, there were other Peace Corps volunteers, especially, but not only, Richard Boesch who not only provided information about what kinds of materials Peace Corps volunteers needed but who made our stay pleasant and enjoyable. There are of course many who remain unmentioned but not unappreciated.

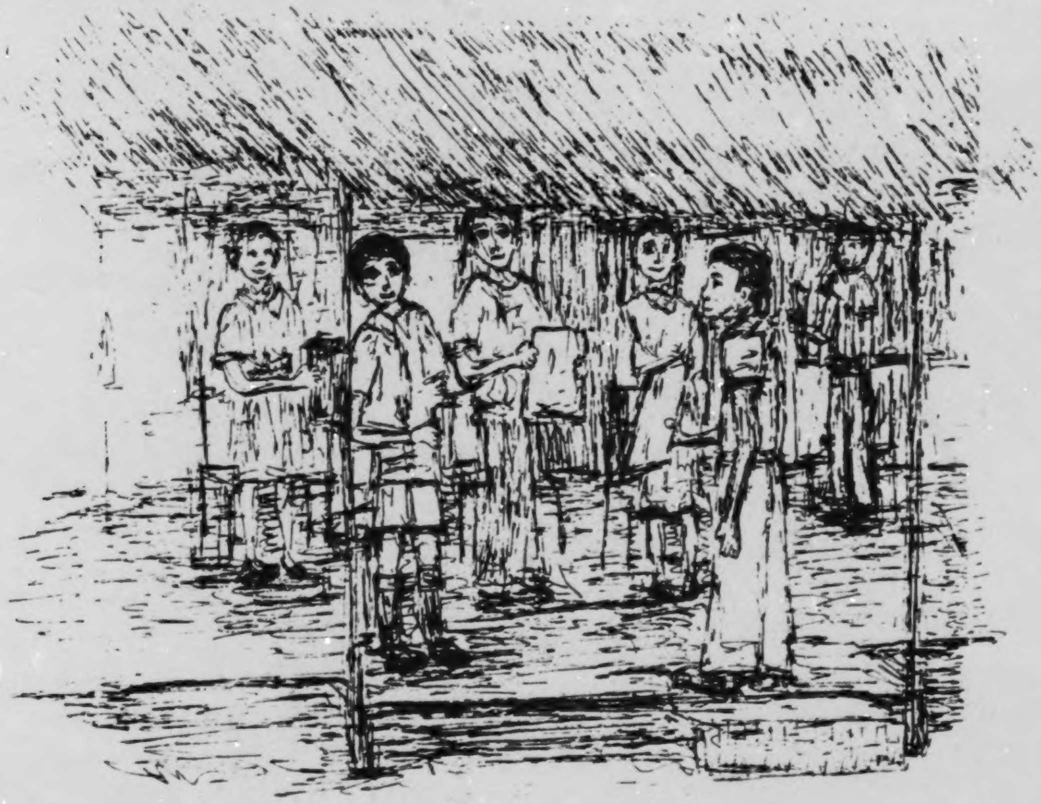
Thanks and appreciation also go to the outstanding work of Anabel Dwyer who provided the illustrations for this book.

Finally, a special vote of thanks is due Mrs. Kay Irish for her multi-faceted role as secretary, typist, field support manager and keeper of the budget. The warmth, enthusiasm and support that her presence added to the project is immeasurable and very deeply appreciated.

LESSON I

Before learning to say anything, it is important to learn how to hear Lorma. Because this lesson is designed to develop listening comprehension, it contains commands which ask the learner to respond through actions rather than through words.

Instructions for using this section are given in (1.3).



1. TEXT

1.1 Commands

(1) Wúzìɣì èlóó!
(2) Zéí!
(3) Lítɛ̀!
(4) Máávèè!
(5) Wúzìɣì!
(6) è̱yèè lɛ̀ géézù!
(7) è̱yèè mááyìì!
(8) è̱vèè và bówùlù kɔ̀nɔ́.

Breakdown

(1)	Stand up!	Wúzìγì èlòò!
(2)	Sit!	Zéí.
(3)	Turn around!	Lítɛ̀!
(4)	Bend over!	Máávèè!
(5)	Straighten up!	Wúzìγì!
(6)	Raise your hand!	è̲yèè lɛ̀ géézù!
(7)	Lower your hand!	è̲yèè mááyìì!
(8)	Please say it again.	è̲vèè và bówùlù kɔ̀nɔ́.

1.2 The Drilling Procedure

The commands used in this lesson are introduced using a gradual build up. This procedure is described as follows:

1. The tutor introduces the set of items to be learned by giving their English equivalents (or in this situation: pictures or even acting the items out) in the order that they are to be presented in Lorma.
2. The first command is introduced. The learner, knowing its meaning (see 1), responds appropriately.
3. The first command is repeated. (Anytime a message is repeated, the learner should not respond.)
4. After the fourth or fifth repetition, the tutor then says the second command. The learner noting that it is a new command and having been given the meaning of that command (see 1) will respond accordingly.
5. The tutor then drills the first two commands by randomly saying the two with the learner responding appropriately to the commands. (The learner does not respond to a repetition, however.)
6. The tutor then introduces the third command in the same way as the first and then drills all three commands by issuing them randomly.
7. The 4th, 5th, 6th and 7th commands are introduced in the same way as the third.

1.3 Important Notes of Caution

1. It will take longer than the tutor would expect for the learners to really learn the commands. Therefore the drills should be repeated again during subsequent lessons.
2. Since these drills involve exercise they can be used by the tutor during subsequent lessons to wake up a tired and listless class.
3. Once the commands have been introduced, the tutor should keep to the plan and not introduce new items for the learner to acquire. This can only create confusion for the learner.
4. Do not try to introduce more than seven or eight items in a set. If there are more items to be introduced, they should be broken into two sets and introduced separately at first and then after each set has been learned, they can be mixed.

1.4 Commands (Go, Come)

1.	Líí kpóógììlà.	Go to the door.
2.	Líí èzèìzúvɛ̀.	Go to your seat.
3.	Líí pɛ́lɛ́ɣààgììmá.	Go to the wall.
4.	Vàà pɔ̀ɔ̀vɛ̀.	Come to me.
5.	Lìì èwɔ̀ɔ̀vɛ̀.	Go to your place.
6.	Séí yàβ̀ɔkpɔ́gíímà.	Sit in your chair.
7.	Wúzìɣì èlòò.	Stand up.
8.	Gè kɛ́ɛ́ sàà.	I did it.

1.5 Commands (Show me.)

1.	Kpóógìì là gààzù.	Show me the door.
2.	Kpɔ́kpɔ́gìì là gààzù.	Show me the chair.
3.	Pɛ́lɛ́ɣààgìì là gààzù.	Show me the wall.
4.	Kɔ́tàìzù là gààzù.	Show me the ceiling.
5.	Zúw̃ááve̗ là gààzù.	Show me the floor.
6.	Wúndáí là gààzù.	Show me the window.
7.	Kɔ́lɛ̱́í là gààzù.	Show me the book.

8.	Pɛ́nsóí là gààzù.	Show me the pencil.
9.	Tówàà.	Here it is.
10.	X ɣàà. (e.g., Pɛ́nsóí ɣàà.)	Here is X.

Note: This drill is intended to develop listening skills. Therefore the objects (door, chair, etc.) are not as important as the drills. Thus if the drill is to be run out of doors, the objects to be pointed out can be replaced by more suitable objects. Stone, grass, sticks, fruit, etc.

1.6 Commands (Touch)

1.	è̲yèè vón èwùngíívà.	Touch your head (with your hand).
2.	è̲yèè vón ègààzùvɛ́và.	Touch your eye.
3.	è̲yèè vón èzàkpàìvà.	Touch your nose.
4.	è̲yèè vón èlààvɛ̀và.	Touch your mouth.
5.	è̲yèè vón ènàkpágíívà.	Touch your chin.
6.	è̲yèè vón èwòìvà.	Touch your ear.
7.	è̲yèè vón èwùndéɣáívà.	Touch your hair.
8.	Gà èyà vónsù bá.	I am touching it.

1.7 Commands (Say)

1.	ɣ̲ɛ́tíá "pɛ́lɛ́í."	Say the word "house."
2.	B̄ó kɔ̀nɔ́.	Say it again.
3.	Bó,gàà wóówàlà. (Bó gàà Kpákpà.)	Say it loudly.
4.	Bó gàà wóóvɛ̀nɛ̀.	Say it softly.
5.	Bó gàà wóówùlù.	Say it slowly.
6.	Bó gàà máávìlà.	Say it quickly.
7.	Mɛ́lɛ́ bó.	Don't say it.
8.	Bó gàà págɔ̀.	Say it clearly.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Hearing Lorma Vowels and Consonants

A. Some Lorma consonants sound almost the same as their English counterparts. These are: p, t, k, b, d, g, f, v, s, z, l, y, w, m, n and h. Examples:

p

pàà	kill
péléí	path, road
pɔ́lɛ́í	mud

t

tíí	work
táí	town
tɛ́ɛ́wùì	chicken

k

kɛ́ɛ́	do it
kɔ́lɛ́í	book
kɛ́kɛ̀	uncle

b

báálágìì	sheep
bó	say it
bówáí	knife

d

díɣíí	pot
dóóí	wine
déé	his mother

g

gáázúvɛ̀	eye
gílí	cook it
gúlíí	tree

f

fóléí	sun
fɛ́lɛ́gɔ̀	two
fáá	palaver matter

s

sɔ́lɔ́	sew
sókpàì	nose
sáágɔ̀	three

h

hóó	sentence clitic meaning personal involvement.

v

zóóváí	axe
návóléí	money
dɔ́ɔ́vɔ́fɔ́í	palm beetle

z

zúnùì	man
zàà	today
zówéí	doctor

l

líí	go
Láálì	Sunday
lá	lie down

m

míí	eat
mɔ́lɔ́i	rice
máságììì	chief

n

návóléí	money
núúí	person
nìì	this

w

wùìgìì	Kwi, foreign
Wóózù	a town
w̃óí	friend

y

yà ná	you are there
ỹáálúwíí	cat
yɛ́nò	stay there

Notes:

1. Since Lorma has no r, and therefore no distinction between l and r, one often hears Lorma words which are written with an l pronounced with an r-like coloring. Note in the English spelling Lorma the r represents a long vowel. The Lorma pronunciation of this word is Lɔɔma. (See 2.7 for more details.)
2. The Lorma consonants which do not have English equivalents are introduced in Lesson Two.
3. Lorma is also a tonal language. This means that tone, different syllable pitches, can be used to distinguish between meanings of words in Lorma. The acute accent ´ marks a high tone and the grave accent ` marks a low tone. The issue of Lorma tone is presented in Lesson 3.

B. Lorma Vowels

While Lorma vowels are similar to English vowels, they are not identical. For more details, consult the companion volume in this series: A Reference Handbook of Phonetics, Grammar, Lexicon and Learning Material.

The Lorma vowels are: i, e, ɛ, a, ɔ, o and u. Below are some examples:

i

tíi	work
gílí	cook it
zíí	heart

e

péléi	path
féléɡɔ̀	two
zéé	hand

ɛ

pɛ́lɛ́	house
kɛ́kɛ̀	uncle
kɛ́ɛ́	do it

u

púlú	behind
pú	put it
sú	in it

o

dóóí	wine
lóó	stand
bó	say it

ɔ

sɔ́lɔ́	sew
pɔ́lɛ́i	mud
pɔ́	to him

a

fáá	palaver
zàà	today
má	on it

2.2 Listening Drills

These drills are intended to help you learn to hear the distinctions between the Lorma vowels and consonants.

A. Lorma Consonants.

The learners should have no difficulty with the Lorma consonants. One reading of the list of consonants in 2.1-A should be sufficient.

B. Drilling the Vowel Distinctions.

For each of the vowel contrasts to be studied, there will be a drill set. Each drill set is to be used in the following way:

1. The tutor reads one line at a time.
2. After each line is read, the learner picks out from the triad which of the three is different (the first, the second or the third).
3. This drill should be repeated until the learner can select the different word without error.
4. Once the discrimination has been mastered, learners should further practice the discrimination through a dictation exercise. This is done by the tutor reading the words in the drill set, one at a time (allowing time for the learner to write the words down using the phonetic notation). Correction of the dictation exercise should be done immediately after each line either by having the learner check in the book, or by the tutor correcting the learner's paper.
5. As the final stage, learners should practice producing the distinction by repeating each line of the drill set after the tutor. The line should be repeated by the tutor if the learner has not responded correctly. Once the learner is responding to the best of his or her ability, the next line can be introduced and practiced.

C. Lorma Vowel Contrast: e versus i.

D. Drill Set: e versus i.

1.	pílí; pélé; pílí	throw it; road; throw it
2.	gélì; gílí; gélì	we go; boil it; we go
3.	vílí; vílí; véléí	jump; jump; way
4.	síí; síí; séé	put it down; put it down; elephant
5.	èlìì; èlèè; èlèè	you go; your mother; your mother
6.	zéé; zéé; zíí	hand; hand; heart

E. e versus ɛ.

These two sounds will be difficult for native English speakers to discriminate. First unlike Lorma, the English ɛ does not occur at the end of a word. Second unlike Lorma, the English e sound is always glided, that is, it is followed by a y sound. Thus the English words may and day would be written phonetically as mey and dey.

1.	pélé; pélé; pɛ́lɛ́í	house; house; road
2.	wɛ̀lɛ̀; wèlè; wèlè	see; white; white
3.	gɛ́lɛ̀; géléí; gɛ́lɛ̀	we are not; a game; we are not
4.	lè; lɛ̀; lɛ̀	what; go up; go up
5.	déé; dɛ́; déé	his mother; show it; his mother
6.	zɛ́ɛ́; séé; zɛ́ɛ́	lie; elephant; lie
7.	téé; tɛ́ɛ́; tɛ́ɛ́	different; fowl; fowl

F. u versus o

1.	wúló; wóló; wóló	go out; finish; finish
2.	púlú; póló; púlú	hungry; adding meat to rice; hungry
3.	sóéí; súéí; sóéí	horse; animal; horse
4.	gúlíí; gúlíí; góléí	tree; tree; baboon
5.	bó; bú; bú	say it; under it; under it
6.	fófóí; fófóí; fúfúí	trail; trail; fufu

G. o versus ɔ

1.	góléí; gɔ́lɛ́í; gɔ́lɛ́í	chimpanzee; black ant; black ant
2.	kɔ́í; kɔ́í; kóéí	war; war; snail
3.	sɔ́ɔ́í; sóóí; sóóí	saw; horse; horse
4.	tóó; tóó; tɔ́ɔ́	drop it; drop it; he
5.	fɔ́fɔ́í; fófóí; fɔ́fɔ́í	bug(sp); trail; bug
6.	pɔ́lɔ́; póló; pɔ́lɔ́	dirt; adding meat to rice; dirt
7.	kóló; kɔ́lɔ́; kóló	book; small; book

H. The vowel a

It is tempting to pronounce the vowel a as æ as in hat, map, and cat. However, the correct pronunciation in Lorma is the sound in hot, not and mop. The letter a is also pronounced in English as e as in rate, cape and late, but not in Lorma.

1.	péléí; péléí; páláí	road; road; sore
2.	séé; sáá; sáá	elephant; now; now
3.	là; lè; lè	lie down; what; what
4.	táá; téé; táá	they; different; they
5.	gá; gé; gá	we (pres); we (past); we (pres)
6.	dá; dé; dá	we (pres); we (past); we (pres)

2.3 Identificational Sentences

An identificational sentence is one that simply serves to identify a noun: "This is an X, this is the X."

In Lorma, these sentences are constructed by placing the word γaa (which is written after most words) after the noun being identified.

1.	Máságíí γàà.	This is the chief.
2.	Pɛ́lɛ́í γàà.	This is the house.
3.	Másá γáá.	This is a chief.

The change of the consonant k to γ in this example is part of a whole set of consonant changes called initial (meaning the first consonant in the word) consonant change. This phenomenon is presented in Lesson IV.

2.4 Learning to Use Identificational Sentences

A. This structure may be practiced by arranging a number of objects in front of the learner. It is advisable to pick a set of related objects. In this exercise, pick about five (seasonable) fruits from the following list if possible (or use pictures).

1.	máázágìì	banana
2.	níímùlùgìì	orange
3.	wùìtùùì	pineapple (or kiv gii)
4.	bɔ̀ɔ̀tàpówéngìì	butter pear (avacado)
5.	búlóngìì	plum (mango)
6.	níímùlùpɛ́lɛ́vɛ́lɛ́í	lime (small orange)

Note: The identificational sentence is also used for emphasizing other nouns in a verbal sentence. The operatio of emphatics is taken up in Lesson 16.

B. Recognition

Arrange the fruits in a row. The tutor points to the first and says "Máázágìì ɣàà." The learner then points to the banana. The tutor then repeats this sentence three or four times and then introduces a second term (Níímùlùgìì ɣàà.) The learner should be able to recognize the difference and therefore should point to the orange. The tutor then randomly alternates the first two sentences with the learner pointing to the appropriate object each time. Then the third object is introduced and combined with the other two in the same way. After the third object can be correctly identified from among the three, the fourth and the fifth is introduced in the same way. For additional practice, the fruits can be rearranged.

C. Pronunciation

The tutor goes through the pronunciation with the learners until the learners show no further signs of improvement in their pronunciation of the objects (usually no more than four or five repetitions).

D. Production

The tutor points to the first object and says the appropriate sentence which the learner repeats. Then the tutor asks the question:

Zɛ̀ɓɛ́ɛ́ ɣáá?	What is this?

and the learner responds with the correct answers. New terms are introduced using the same progression described in B above.

2.5 The Definite Suffix -i and -gii

Lorma nouns are often followed by one of the two definite affixes: -i or -gii. There is no regular rule for determining which nouns will take which affix. This means that the learner will have to memorize which affixes go with which nouns. This is best done by remembering the word in its definite form. Below are some examples:

-i nouns

níkɛ́í	the cow
pɛ́lɛ́í	the house
péléí	the road
gɔ́vɛ́í	the spirit
káléí	the fish

-gii nouns

máságìì	the chief
kízɛ́gìì	the pepper
Gálágìì	God
búíngìì	pig
gúlúwùlùgíí	greens

The meaning of the definite form.

The meaning of the definite form is roughly equivalent to the meaning of the word *the* in English. "*The book*" means "a particular one of a given set" and implies that the speaker is mutually aware of this set. Compare the two sentences: *I want the book* with *I want a book*. The second sentence involves an indefinite noun, that is the particular book within the set has not been specified, it is indefinite. In Lorma, the indefinite form is indicated by the absence of the definite suffix.

Vowel changes conditioned by the definite suffix -i.

Sometimes, when the definite suffix is added to a noun ending in an *u*, *o* or *ɔ*, the vowel will be fronted, that is changed to *i*, *e* or *ɛ* respectively. Below are some examples.

Change	Indefinite Form		Definite Form	
u → i	gúlú	a tree	gúlíí	the tree
o → e	fóló	a day	fóléí	the day
	návóló	money	návóléí	the money
ɔ → ɛ	kɔ́lɔ́	a book	kɔ́lɛ́i	the book

2.6 Cultural Note: Handshaking

You no doubt have noticed the importance of handshaking in Liberia and the snap of the fingers at the end. This is equally important in Lorma speaking areas. The Lorma handshake, however, terminates with two snaps of the fingers rather than just one.

2.7 Cultural Note: The spelling of the word Lorma

The correct pronunciation is Lɔ̀ɔ̀mà, with an open o and a long first vowel. In the English spelling of this word, the open o is signaled by the r following the o. In a like way, the town of Zorzor is pronounced as Zɔ̀zɔ̀ó rather than with the r's. One may also see the word Lorma written as Looma (emphasizing the vowel length) or as Toma, the term used by the French. The term Buze is also used by non Lorma people and it should be noted that this word carries a negative connotation.

2.8 Capitalization

In most cases the English rules of capitalization apply to Lɔrma: beginning of sentences, proper nouns (names) and God. The exceptions are as follows:

a) The first person pronouns (I, me, mine) are not capitalized.

b) There are several letters which show their capital form by a line under the letter. These are:

    (a) letters which carry tone marks (the vowels a, e, ɛ, i, o, ɔ and u);

    (b) the special letters for which no capital letter exists (ɓ, ɣ and ŋ).

3. SUGGESTIONS FOR LEARNER-INITIATED STUDY

3.1 Using a Cassette Tape Recorder

A cassette tape recorder is a very useful language learning tool. However, to be successful in language learning, you will have to learn a number of techniques. One of these techniques are introduced below.

A. Taping parts of your lesson.

Select one of your grammar drills for recording. Ask your tutor to read the drill while you record it. You may find at first that the tutor finds it difficult to read at a normal pace or with normal intonation. This will be resolved through practice or through recording only a small portion of the text at a time.

Once you have recorded the drill, you may play the recording again and again while you either actually carry out the actions or note them mentally. You can also use this as a dictation drill. To do this, play the tape, one sentence at a time. Write down as much as you can, then check your answer with the transcription in this book. Then go on to the next. Repeat this exercise as often as necessary until you can write down the sentences without error.

You may also use this tape to practice producing the sentences. This should be done only after you have successfully completed the comprehension and dictation exercises. You may either say the sentences after you hear them or along with them.

B. Translation Exercises.

You can record the drill with the English preceding the Lorma sentence. Leave a sufficient amount of time between the English sentence and the Lorma sentence so that you can say the Lorma sentence after you hear the English and before you hear the correct Lorma translation.

You can also record the drill along with the English translation following the Lorma sentence. This recording will be useful when you return to this lesson for reviewing, for you can easily tell whether you still recall the meaning or not.

C. Elicitation Exercise.

You can continue Drill D in section 1 by adding a few new body parts. Try the following:

1.	my hand	zèè	5.	my knee	nìbìì
2.	my belly	kòògíí	6.	my chest	kɛ̀kɛ̀gìì
3.	my foot	kɔ̀wɛ̀ì	7.	my thigh	kpàlàì
4.	my back	pùlùvɛ̀			

3.2 Learning Vocabulary

Section 4 contains a listing of the vocabulary items you have encountered in this lesson. The following exercises will help you in your study of vocabulary.

A. Flash cards.

1. For each item, record the Lorma word on one side of a slip of paper with the English on the other.
2. Look through the lesson for at least one sentence containing the word. Write the Lorma sentence on the Lorma side of the card with its English equivalent on the other.
3. You will want to add other interesting sentences containing these words as you encounter them in later sentences.

B. Uses of flash cards.

Remember that recognition should come before production. Ask your tutor to go through the cards practicing your ability to recognize the words in isolation and in the context of the sentence.

1. First have your tutor read the word. If you identify it correctly, then have the tutor read the sentence containing the word. If the word was not identified correctly have the tutor supply the answer then have the tutor read the sentence.
2. This process will produce two categories of words, those which you can identify easily and those which cause difficulty. For the latter set, ask your tutor to supply additional

sentences containing the word for you to write on your flash card up to a maximum of five sentences. When you practice these difficult words, the added examples should make them more familiar.

3. Once you can identify a word, you can shift it into the production pile. This process is exactly the same as the first, but from English to Lorma. Encourage your tutor to prompt you in the early stages of sentence production.

3.3 Word Listings

A. Nouns are listed in their definite form (see 2.5). If the indefinite form involves a vowel change, then that will be noted also (e.g., gúlíí, gúlú...tree).

B. When a word or a phrase involves different grammatical associations from English, this is shown by using X and Y to represent other grammatical elements in the sentence (e.g., X ɣaa...here is X).

C. Many Lorma words are composed of smaller words, which if known make it easier for the learner to remember. The composition of these words is shown as follows:

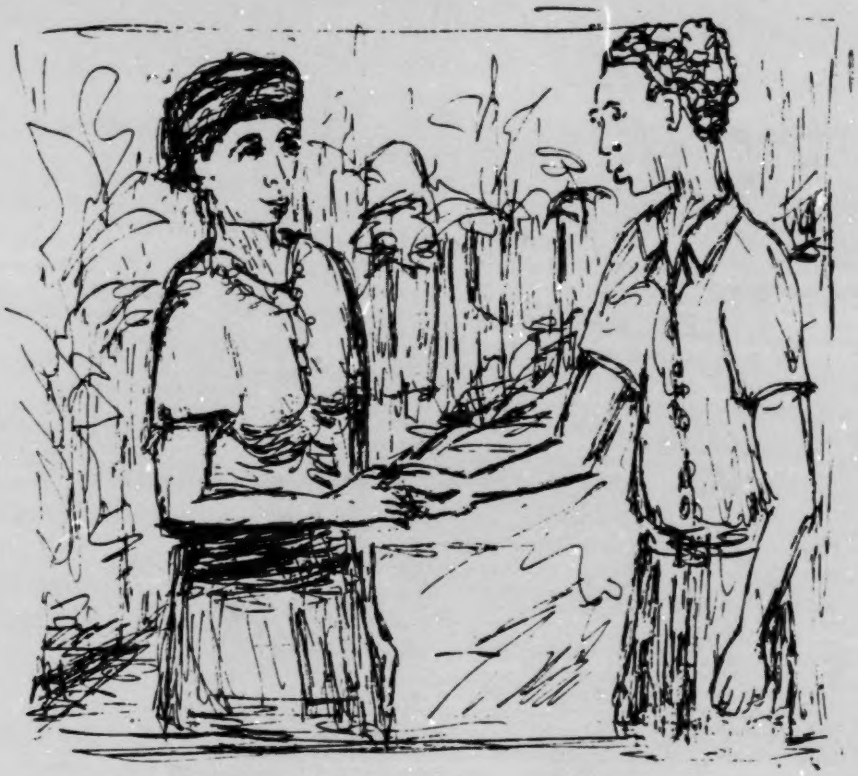
zèìzúvɛ̀	seat
zèì-zú-vɛ̀	sit-in-place

4. VOCABULARY

bɔ̀ɔ̀tàpówéngìì...butter pear, avacado
bówùlù..........to say again
dáá, láá...mouth
èwɔ̀ɔ̀láávɛ...your (own) place
gàà...witn
géézù...upwards (in the sky)
góí, woi...ear
góó...voice
gwálá, wálá...big
X ɣàà...here is X (also used as an emphatic marker)
ɣɛ́tíá...to say
kɛ́ɛ́...to do
kɛ́kɛ́gìì...chest
kìvɛ̀gìì...pineapple
kóógíí...belly
kɔ́lɛ́í, kɔlɔ...book, paper
kɔ̀nɔ́...again
kɔ́tàì...ceiling
kɔ́wɛ́í, kɔwɔ...foot
kpákpá...to be strong
kpáláí...thigh
kpóógìì...door
kpɔ́kpɔ́gíí...chair
là...to, at
là gáázù...show me (show in the eye)
lɛ̀ɛ̀, lɛ̀...raise
lɛ́...not
líí...to go
lítè...to turn (see títè)
lòò...to stand
ma...on, at
máávèè...to bend over
máávìlà...quickness
mááyìì...to lower
máázágìì...banana
máságíí...chief
nápá...chin
níbíí...knee
níímùlùgìì...orange
níímùlùpɛ́lɛ́vɛ́lɛ́í...lime (small orange)
págò...well (clearly)
pɛ́lɛ́ɣààgìì...wall
pɛ́nɛ́ (vɛnɛ)...small
pɛ́nsóí...pencil
púlúvɛ̀...foot
sàà...now
títè, lítè...to turn
tówàà...here it is
và...for, to
vón...to touch
wóóvɛ̀nɛ̀...softly (small voice)
wóówàlà...loudly (big voice)
wóówùlù...softly
wòòvɛ̀...place
wúndáí...window
wùìtùùì...pineapple
wúndèɣàì...hair
wúngìì...head
wúzìɣì...to rise, straighten up
zákpáí...nose
zéé...hand
zèìzúvɛ̀...seat (zèì-zú-vɛ...sit-in-place)
zúw̃áávɛ̀...floor

LESSON II

This lesson introduces the basic Lorma greetings. Instructions for using the text are given in section (1.2).



1. TEXT

1.1 Dialog: Vááɓɛ́ɛ́ sù?

1. èwùngɔ́?

2. Fólómó, èwùngɔ́?

3. Vááɓɛ́ɛ́ sú?

4. Fááỹòw̃ú lɛ̀ sú.

5. èŋìlìní gàà págɔ̀?

6. (Gèŋìlìní gàà págɔ̀.)
7. Kázé lɛ̀ Gálámà.

8. Nà vàgɛ́.
9. èlɔ̀tɔ́zù wódóvɛ́?

10. (Dɔ́tɔ́zù wódóvɛ̀.)

11. Kázé lɛ̀ Gálámà.

12. Gálá màmà.

13. Gálá màmà.

Breakdown: Vááɓɛ́ɛ́ sù?...What news?

1. èwùngɔ?

   Good morning.

   This expression is strictly a morning greeting. The afternoon greeting begins with Yà nà?

2. Fólómó, èwùngɔ́?

   Folomo, (a male name) Good morning.

   The answer to the greeting is to give the greeter's name followed by the greeting. If you do not know the greeter's name you can use the word bóí 'friend', nàwóí 'my friend' in place of the name.

   The comma is used to separate the two parts of the sentence. The comma is marked in speech by a rising intonation if the tone of the syllable preceding the comma is low. If the syllable of the preceding word is high, the comma is marked by a sustained high tone on that syllable.

3. Vááɓɛ́ɛ́ sù?

   What is the news?

   váá...news
   ɓɛ́ɛ́...what
   sù...in it

4. Fááỹòw̃ú lɛ̀ sú.

   No bad news. Literally: No bad palavers are in it.

   fáá...palaver
   -ỹów̃ú...bad
   lɛ̀...not

5. èŋììní gàà págɔ̀?

Did you sleep well?

è...you

ŋììní...slept

gàà...with

págɔ̀...good

6. Gèŋììní gàà págɔ̀?

I slept well.

(This answer is more formal, and less commonly used than the following.)

7. Kázé lɛ̀ Gálámà.

Yes. Literally: There is no blame on God. If you are well, God deserves no blame.

kázé...blame

Gálámà...God-on

8. Nàvàgɛ̀.

That is good. Literally: That is in a good state.

nà-...that

-vàgɛ̀...stative form of 'good'

9. èlɔ̀tɔ́zù wódóvɛ́.

How are you. Literally: Is your body in a clear state?

èlɔ́tɔ́zù < dɔtɔzu...your body

wódóvɛ̀...clear (stative form)

10. Dɔ́tɔ́zù wódóvɛ́.

I'm fine.

dɔ́tɔ́zù...my body

12. Gálá màmà.

Thank God.

màmà...to thank

1.2 Understanding the Text

A. Listen to the above text as your tutor reads it to you. Do not look at your book or attempt to repeat the dialog now. The purpose of this part of this step is to help you to listen actively to what is being said.

B. Study the explanatory notes given in the Breakdown.

C. After you have studied the explanatory notes, listen to the text again following the written text. Before going on; make sure you understand the text as it is being read.

D. Listen to the dialog again, this time without looking at the written text. Again before going on, make sure you comprehend the text as it is being spoken.

E. Comprehension Text.

Have the tutor say the sentences in the above text in a random order. After each sentence, the learners should respond with the English equivalent. This drill should be repeated until learners can respond promptly and accurately.

F. Dictation.

The tutor should read the sentences for dictation, one at a time. Any sentence should be repeated no more than three times. Ample time should be given between the readings for the learners to write down the answers. At first, the tutor should give the correct writing of the sentence after each sentence has been given for dictation. (Alternatively, the learners may consult the text for the correct answer.)

G. Repetition

Learners repeat sentences after the tutor has said them. Each sentence should be repeated until the tutor is satisfied that the learners have done their best before going on to the next sentence.

1.3 Learning the Responses

A. The tutor introduces a response (see below) for learners to repeat.

	Question	Response
1.	è̲wùngɔ́?	Bóí, èwùngɔ́?
2.	Fááɓɛ́ɛ́ sù?	Fááỹòw̃ú lɛ̀ sù.
3.	è̲ŋììní gàà págɔ̀?	Gèŋììní gàà págɔ̀.
4.	è̲lòtózù wódóvɛ́?	Dòtózù wódóvɛ́.
5.	Kázè lɛ Gálámà?	Gálá màmà.

Once learners master the response, the tutor introduces the question. The learners should still reply with the response. Example:

	Teacher	Student's
Part A	Bóí, èwùngɔ́?	Bóí, èwùngɔ́? (remember boi = friend)
Part B	è̲wùngɔ́?	Bóí, èwùngɔ́?

B. Once this has been mastered, tutor moves on to the next pair introducing the response before the question as done above.

C. When this pair is mastered, then tutor randomly mixes both questions. This is repeated until learners are responding spontaneously to either question.

D. Subsequent question-response pairs are introduced and incorporated following the same procedure.

1.4 Learning the Questions

A. Using the same procedures as those given in A, the first question is introduced by the teacher and repeated by the learner until pronunciation is acceptable to the tutor.

B. Once the learners can recite the question, the teacher should give the response. This should be done until the learner feels comfortable asking the question and hearing the response.

C. The learner should carry out a series drill where the first learner asks the question and the second learner answers. Then the second learner asks the question to the third and so forth.

D. The second question is introduced in the same way as the first. Then the two questions are used in the series drill (C).

E. The remaining questions are introduced in the same way until all questions have been introduced.

1.5 Practicing Dialogs

Learners should practice this dialog with their tutors or with other learners. If there are Lorma speakers in the community, they can be greeted as well. These drills should be acted out, using the Liberian handshake (see Lesson I).

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Hearing Lorma Vowels and Consonants

A. The following Lorma consonants are not found in English and may cause difficulty to the speaker of English:

ɓ, β, kp, ɣ and ŋ

B. ɓ is an implosive "b" and is easily confused with a plain b. By implosive, it is meant that air is drawn into the mouth rather than pushed out as in a normal b.

The learner can develop an ability to discriminate between ɓ and b by using the following table and the series of drills given in section 3 of lesson 1.

1.	ɓɛ́ɛ́	who	bɛ́	for him
2.	ɓálé	sweep	báláí	bracelet
3.	ɓɔ́lé	drink	bówáí	knife
4.	ɓúó	short	bósú	saying
5.	ɓɔ́lɔ́	tired	bɔ́lɔ́gìì	hot

This contrast is not made by all speakers of Lorma.

C. β (technically termed a bilabial fricative) differs from a v (technically a labial dental fricative) in that the lower and upper lips are involved in the articulation of this sound rather than the lower lip and upper teeth as in the case of v. The difference is extremely slight and in fact not made by all Lorma speakers. (In addition its character has been described differently by each linguist who has analyzed the language.) When the distinction is present, v is found as the weak variant of f (see lesson 4) and β is found as the weak variant of p and b. Examples:

βɛ̀	here	vɛ̀	before
βɛ́lɛ́	way	fɔ́ɔ́	dry
βílí	throw	vólóɓɛ́	when
βílé	get down	váà	come
		Vaaɓe su?	What news?

Because the distinction is slight, its functional load is negligible, β is written in the following lessons as v.

D. Kp (technically a voiceless labiovelar stop) involves the simultaneous articulation of K and p. The sound may be approximated by saying the word cook pot but separating the syllables as follows: coo-kpot. Once this is done the initial syllable should be eliminated. Kp is most likely to be confused with p.

pílɛ́	get it down	kpídì	night
pɛ́lɛ́í	house	Kpɛ́lɛ́	Kpelle
pɛ́tɛ̀	see	kpɛ́ɛ́nɛ̀gíí	palm cabbage
púlú	behind	kpúlúvɛ̀	the next one
páláí	sore	kpádívɛ̀	hot

E. γ (technically a voiced velar fricative) is similar to a g (technically a voiced velar stop) and is pronounced by raising the back part of the tongue against the soft palate. Unlike g, it is a fricative; which means that the airstream is only partially blocked in the mouth. It is almost like a gargle sound. Because γ (called gamma) is not found in English, and is phonetically similar to g, the two sounds will be confused by the learner.

gílí	cook it	γílí	to cook
géyá	buy it	γéyá	to buy
gááγáá	know it	γááγáá	to know
gálé	break it	γálé	break
gálíí	rope	γálíí	month
gàà	with	γà	on
gɔ́vɛ́í	spirit	γɛ̀ɛ̀	do

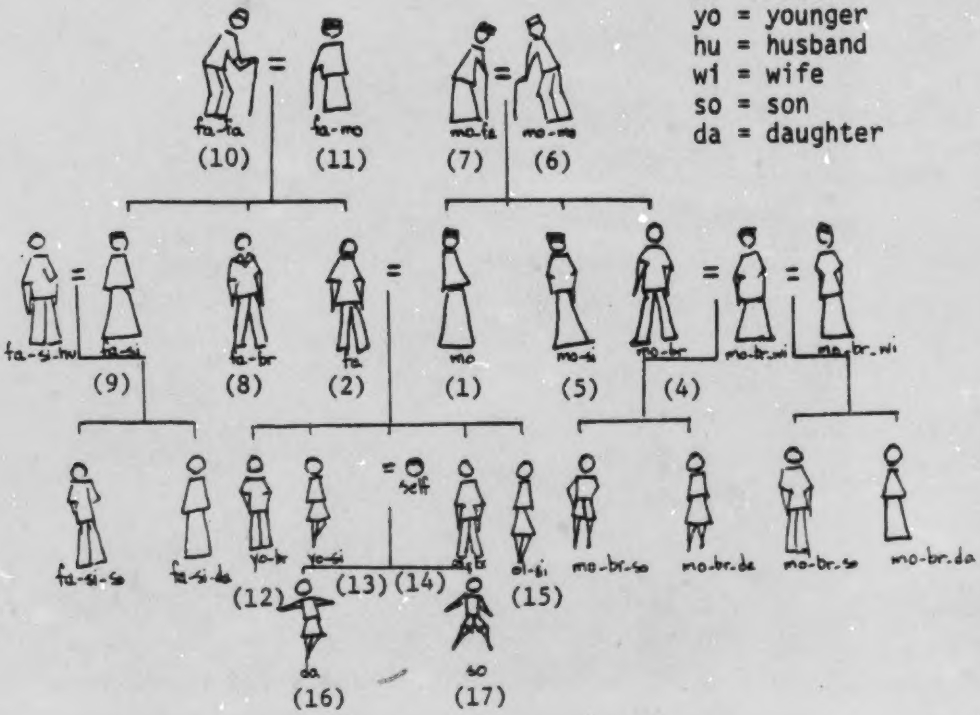
F. ŋ is the ng sound in English. But unlike English the Lorma sound ŋ may occur at the beginning of a word. It is often confused with n.

ŋámáí	blood	ná	there
ŋázánùì	woman	návóléí	money
ŋábúí	fire	náágɔ̀	four
ŋání	thing	níkɛ́í	cow
ŋɛ́ɛ́	laugh	nɛ́ɛ́	sweat
ŋìnà	yesterday	níínɛ́	new

2.2 Cultural Note: Family Terminology

You will find that the terms that Lorma speakers use to describe their family do not coincide perfectly with those of English. Your task is to elicit from your tutor the Lorma names designating family members using the following chart. The correct transcriptions are given on the next page.

mo = mother
fa = father
si = sister
br = brother
ol = older
yo = younger
hu = husband
wi = wife
so = son
da = daughter


fa-fa
(10)
fa-mo
(11)
mo-fa
(7)
mo-mo
(6)
fa-si-hu
fa-si
(9)
fa-br
(8)
fa
(2)
mo
(1)
mo-si
(5)
mo-br
(4)
mo-br-wi
mo-br-wi
fa-si-so
fa-si-da
yo-br
(12)
yo-si
(13)
self
ol-br
(14)
ol-si
(15)
mo-br-so
mo-br-da
mo-br-so
mo-br-da
da
(16)
so
(17)

		my	your
(1)	mother	dèè	èlèè (èbɔ̂ɔ̀lèè = your own mother)
(2)	father	kèyà	èγèyà
(3)	father's other wife	dèè	èlèè
(4)	mother's brother	kɛ́kɛ̀	èγɛ̀kɛ̀
(5)	mother's sister	dèè (dèèdɛ̀γɛ́í)	èlèè (èlèèdɛ́γɛ́í)
(6)	mother's mother	màà (nà màmà)	èmàà
(7)	mother's father	kààwɔ́lɔ́í	èγààwɔ́lɔ́í
(8)	father's brother	kèyà (kèyà déγéí)	èγèyà dɛ̀γɛ́í
(9)	father's sister	nàzàì	ènàzàì
(10)	father's father	kààwólɔ́í	èγààwólɔ́í
(11)	father's mother	nàmàmà	èmàmà
(12)	younger brother	dèγèì	èlèγèì
(13)	younger sister	nà sèìláí (dèγè nàzànúí)	yàzèìláí (èlèγènàzànúí)
(14)	older brother	dìɛ̀ (dìɛ̀ nàzànúí)	èlìɛ̀ (elìɛ̀nàzànúí)
(15)	older sister	nàsèìláí	yàzèìláí
	sibling of same sex (older)	dìɛ̀	èlìɛ̀
	sibling of same sex (younger)	dèγɛ̀ì	èlèγèì
	sibling of opposite sex	kéà	èγèà
	husband	pɔ̀ɔ̀nù	èwɔ́ɔ́nù
	wife	ŋàzáí	èŋàzáí
(16)	daughter	dùùnázánúí	elùùnàzànúí
(17)	son	dùùzùnúí	èlùùzùnúí
	child	dùì	èlùì

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Additional Dialogs

The following dialogs are variants of the dialogs given in part 2 of this lesson. They should be recorded and practiced in the same way as the major dialog was introduced in this lesson, though as variants they are to be practiced for comprehension rather than for production. That is the learner should be aware of these variants but need not memorize them.

A.

Jín (person coming in)	Folomo (person in the house)
1. Kpékpé.	
	2. ɓɛ̀ɛ̀vɛ́dɛ̀.
3. Nàvɛ̀dɛ́	
	4. Bóí, èwùngɔ́.
	5. Váábɛ́ɛ́ sù.
6. Fááȳówṹ lɛ̀ sù.	
7. èŋììní gàà págɔ̀?	
	8. (Ówè gèŋììní gàà págɔ̀.)
	9. Ówè. Kázé lɛ̀ Gálámà.
10. Nà vàgɛ̀.	
	11. Kázé lɛ̀ Gálámà. (Gálámàmà.)

Breakdown:

1. Kpekpe
   knock, knock
2. ɓɛ̀ɛ̀vɛ́dɛ̀?
   Who is here?
      ɓɛ̀ɛ̀...who, what
      vɛ́...here
3. Nàvɛ̀.
   I am here.
      (It is quite usual to answer this way. In a small community most people will know each other.)

4. Bóí, èvàà?
   Friend, you have come?
   bóí...friend, acquaintance
   è...you
   vàà...have come.

8. Nà vàgɛ̀.
   That is good.

B. Afternoon, evening and night.

Pewu	Piis kɔɔ
1. Yà ná?	
	2. Naw̃óí, èváá?
3. Vááɓɛ́ɛ́ sù.	
	4. Fááỹów̃ú lɛ̀ sú.
5. èlɔ̀tɔ́zù wódóvɛ́.	
	6. Dòtózù wódóvɛ́.
	7. Kázé lɛ̀ Gáláma.
8. Nà vàgɛ́.	
	9. Gálá màmà.

Breakdown:

1. Yà ná?
   Are you there? Literally: You are there?
   yà...you sq. progressive form
   ná...there

2. Nàwóí, èvaa?
   My friend, you have come?
   nà...my
   wóí...friend. This is a close friend of either sex. The woi is related to the word w̃oi 'to want' or 'to love'. If you do not know the person use bóí instead of nà wóí.

C. Leave Taking.

1. Gèw̃óínì gèlìì sàà.

2. Yàlìì sàà bàlàà.

3. Dàɣáá nà ŋìnàà.

4. Líí ná dɛ̀ hóó.

5. Yàvá vólóɓɛ̀ɛ̀?

6. Gàváá ŋináá.
7. Gàváá ŋìnááwúlusù.
8. Gàváá fólósààgɔ́ ɣá lévé nà.

Breakdown

1. Gèw̃óínì gèlìì sàà.

I want to go now. Literally: I wanted I go now.

gè...I, basic pronoun

w̃óínì...want (is a past tense form but a present tense meaning).

lìì...go

sàà...now

2. Yàlìì ná sàà.

You may go now. Literally: Go there (away) now also. (This is a command form, but its meaning is really acknowledging the fact that the person is leaving.)

ná...there

bàláá...also

3. Dàɣáá nà ŋìnàà.

We will see tomorrow.

dà...we inclusive

ɣáá...to see

ŋìnàà...tomorrow

4. Lííná dɛ̀ hóó.

So long. Literally: Go there until.

dɛ̀...yet, until

hóó...sentence affix meaning friendship and warmth to the person being addressed.

5. Yàváá vólóɓɛ̀ɛ̀?

When will you return? Literally: You (will) come time what. This sentence may also be given in a reversed order. (e.g., Vólóbɛ́ɛɣàà, è vààzù).

yà...you
váá...come
vóló...time
ɓɛ̀ɛ...what

6. Gàváá ŋináá.

I will come tomorrow.

7. Gàváá ŋìnááwúlúsù.

I will come the day after tomorrow.

wúlú...behind
sù...in

8. Gàváá fólósààgɔ́ ɣá lévé nà.

I will come in three days. Literally: I will come three days are passed over.

fóló...day
sààgɔ̀...three
ɣá...are
lévé...to pass
nà...there

3.2 Kinship

Return to the kinship chart given in 2.2.

A. You will note that many of the terms are repeated for different relationships. Mother and mother's sister have the same term. To get a better idea of how the Lorma family is conceptualized, regroup the Lorma family by placing them in sets of similar terms. For example:

dèè	my mother
	my father's other wife
	my mother's sister (aunt)

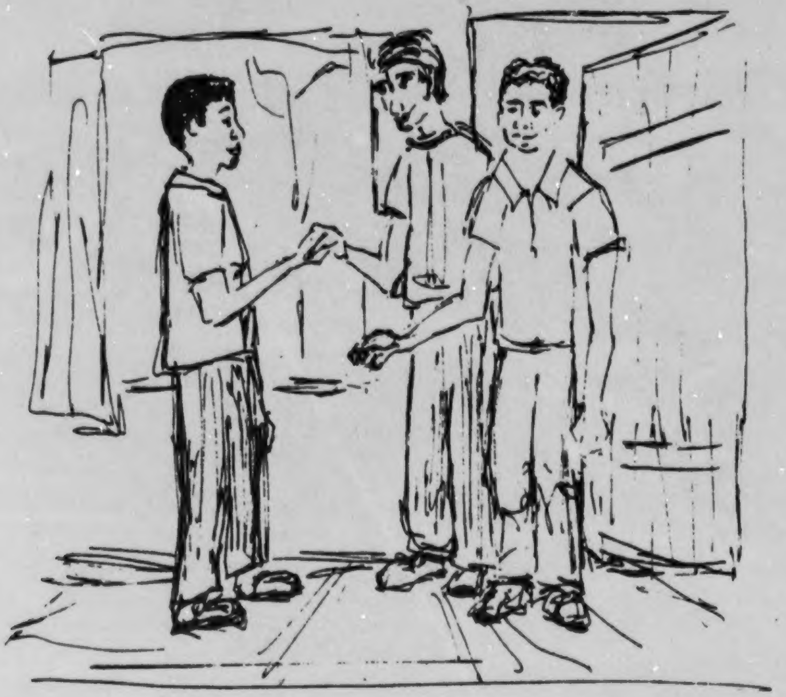
B. You will also note that a number of terms have been omitted, for example mother's brother's son. Determine these names, and add them to the above grouping.

4. VOCABULARY

Below is the vocabulary list for Lesson 2. For studying vocabulary use the instructions given in Lesson 1 (section 3.2).

ɓé, vé...here
bóí...friend, acquaintance
ɓɛ́ɛ́...who
ɓɛ́ɛ́...what
déé...mother, father's other wives, aunt
dèɣèì...younger brother (sibling)
dìɛ̀...older brother (sibling)
dɔ́tɔ́zú...body
dúú...child
dúúzúnúí...son
dúúnázáníí...daughter
èwùngɔ́...good morning (you woke up)
fáí, fáá...news, palaver, business
fólóí...day
Gálá...God
hóó...sign of personal involvement. (see text)
kááwɔ́lɔ́í...grandfather, old man (term of respect)
kázéí...blame
kéà...sibling of opposite sex
kèyà...father
kéyádéɣáí...paternal uncle (father's younger brother)
kɛ́kɛ́...maternal uncle
kpékpé...knock, knock
màà...grandmother
màmà...to thank
nà...that
ŋázá...paternal aunt
-ni...past tense marker (= -ed)
ŋìì...to sleep
ŋázáí...wife
ŋìnàà...tomorrow, yesterday
ŋínááwúlósù...day after tomorrow
pɔ́ɔ́nù...husband
sàà...now
sáágɔ̀...three
séláí...sister
sú, zu...in
tévé, lévé...to pass,
vàgɛ́...is good
vólóɓɛ̀ɛ̀...when (what time)
wódóvɛ́...well healthy (clear)
w̃óínì...to want
wúló...behind, after
ỹòw̃ú...to be bad, evil

LESSON III



1. TEXT

1.1 Dialog: Mìnɛ́ ɣàà èzíɣíá nà?

1. Yà nà?

2. Bóí, èvàà?
3. Váá ɓɛ́ɛ́ sù?

4. Fááỹówű lɛ̀ sù.

5. Gèvàà láálíízù èyɛ̀.

6. èmàmà.
7. Yàlààzéígíí?

8. Nàdààzéígíí ɣàà gàà Fòlòmò.

9. Mìnɛ́ ɣàà èzíɣíá nà?

10. Gèsíɣívɛ́ Néw Yórk.

11. Yà gàà Wùìtààzùnù?

12. Gà gàà Wùìtààzùnù.

13. Tíízɛ̀ɓɛ́ɛ́ yà kɛ́ɛ́.

14. Gà gàà Píískɔ̀lííɣɛ́ɛ́núí tà.

Breakdown: Mìnɛ́ ɣàà èzíɣíá nà?...Where are you from?

5. Gèvàà lááliízú èyɛ̀.
I have come to greet you.
    Gè...I (pres.)
    vàà...come
    lááliízú...greeting
    èyɛ̀...to you

6. èmàmà.
Thank you.

7. Yàlààzéígíí?
What is your name? Literally: Your name?
    yà...your
    lààzéígíí...name

8. Nàdààzéígíí ɣàà gàà Fólómó.
My name is Folomo.
    nàdààzéígíí...my name
    ɣàà...identificational verb
    gàà...is

9. Mìnɛ́ ɣàà èzíɣíá nà?
Where are you from?
Literally: Where did you rise up from there?
    mìnɛ́...where
    ɣàà...identificational verb
    è...you
    zíɣíá...rise up (past tense)
    nà...there

10. Gèsíɣívɛ́ Néw Yórk.
I'm from New York.
    síɣívɛ́...rose up (stative form: see Lesson VII for details)

11. Yà gàà Wùìtààzùnù?
Are you an American?
Wùì...Kwi, Western
táá...town
zú...in
Wùìtààzùnù...American

12. Gà gàà Wùìtààzùnù.
I am an American.

13. Tíízɛ̀ɓɛ́ɛ́ yà kɛ́ɛ́.
What kind of work do you do?
Literally: Work what you are do(ing) it?
tíí...work
zɛ̀ɓɛ́ɛ́...what
yà...you (pres.)
kɛ́ɛ́...do it

14. Gà gàà Píískɔ̀lííɣɛ́ɛ́núí tà.
I'm one of Peace Corps worker.
líí   tii...work
ɣɛ́ɛ́   kɛɛ...do
Píískɔ̀lííɣɛ́ɛ́núí...Peace Corps-work-do-person
tà...some of/one of

1.2 Understanding the Text

Listen to the above text as your tutor reads it to you. Do not look at your book or attempt to repeat the dialog now. The purpose of this step is to encourage you to listen to new Lorma sentences with the aim of picking out familiar words and phrases and attempting to understand as much as possible without relying on the book.

A. After you have studied the text listen to the text again (either the tutor repeats it at this point or the learner records it on tape). Following along with your book, try to understand the dialog. Repeat this drill as often as is necessary to achieve full comprehension.

B. Repeat the above drill, but without looking at your book. Repeat this drill as often as is necessary to achieve total comprehension.

C. Comprehension Test

Have the tutor say the sentences in the above text in a random order. Learners should (either individually or collectively) respond by giving the English equivalent.

D. Dictation

Sentences should be given for dictation. Again, one at a time as described in Lesson II (section 1). Learners should be encouraged to practice dictation exercises during individualized study periods.

E. Repetition

Learners repeat sentences after the tutor (or tape) has said them. Each sentence should be repeated until the tutor is satisfied that the learners have responded to the best of their ability before going on to the next sentence.

1.3 Learning to Say the Text

Now that you are familiar with the dialog, you are ready to learn how to say it. But before you memorize the dialog you should work on the question-answer and substitution drills related to each part of the dialog.

Each of these drills should be done in two stages. The first stage is a substitution drill, the second is a question-answer drill.

A. The Substitution Drill

This drill begins with the tutor saying the key sentence for the learners to repeat. In drill A the key sentence is:

Sìɣìvɛ́ Wùìtààzù.

This is done 3 or 4 times or for as long as it takes the learner to repeat it to the best of his/her abilities.

Secondly, the tutor introduces the substitution words in the same way. At this point the learner should be aware of the meaning of the new words being presented.

Once the words have been learned, the substitution drill can be run. This is done as follows: the tutor reads the key sentence, the learners repeat it. Then the tutor says one substitute word and the learners say the key sentence inserting the substitute word at the appropriate place. For example:

Tutor	Learners
Sìɣìvɛ́ Wùìtààzù.	Sìɣìvɛ́ Wùìtààzù.
...... Yɛ̀gɛ́lɛ́sì.	...... Yɛ̀gɛ́lɛ́sì.
...... Flánzùzúízù.	...... Flánzùzúízù.

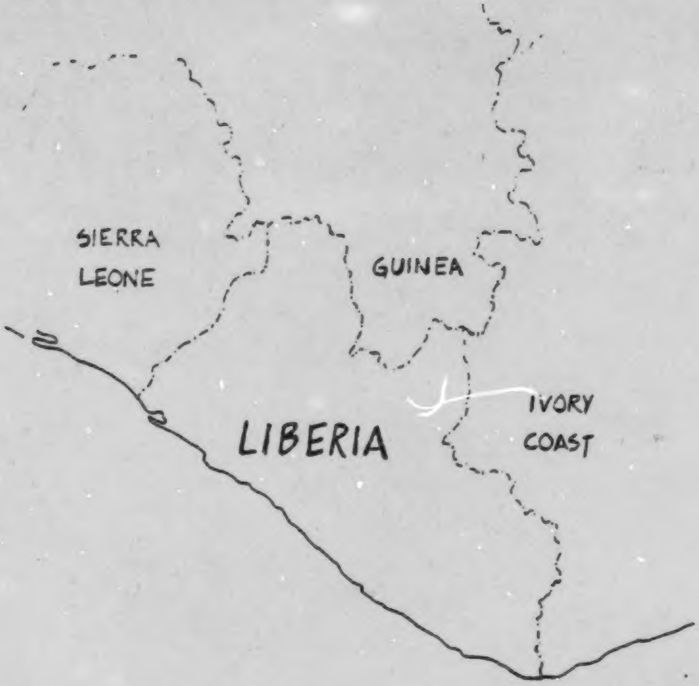
and so forth.

B. The Question-Answer Drill

Once the answers have been drilled and mastered, the question-answer drill should be introduced. This is done by asking the learners where they are from. This drill can be enhanced by drawing a map and having the tutor point to the different countries in the drill. The drill can also be switched to include Liberian cities or even Lorma towns.

C. Question-Response-Substitution Drill

1.	Mìné ɣà èzíɣíá nà gè? (Where are you from?)	Gìzìɣìvɛ́ Wùìtààzù. (I am from America.)
		.... Yɛ̀gɛ́lɛ́sì. (England)
		.... Flánzùzúízù. (France)
		.... Sàlàlíónyúízù. (Sierra Leone)
		.... Áfɛ́lɛ́kòyúízù. (Ivory Coast)
		.... Gíníyúízù. (Guinea)
		.... Làbííàyúízù. (Liberia)
2.	Zúízɛ̀ɓɛ́ɛ́ ɣáá wùláásù? (What country are you from?)	Gà gàà Wùìtààzùnúú. (I am an American.)
		...... Yɛ̀gɛ́lɛ́sìnùù. (Englishman)
		...... Flánzùnúú. (Frenchman)
		...... Sàlàlíónnúú. (Sierra Leonean)
		...... Áfɛ́lɛ́kònúú. (Ivorian)
		...... Gínìnùù. (Guinean)
		...... Làbííanùù. (Liberian)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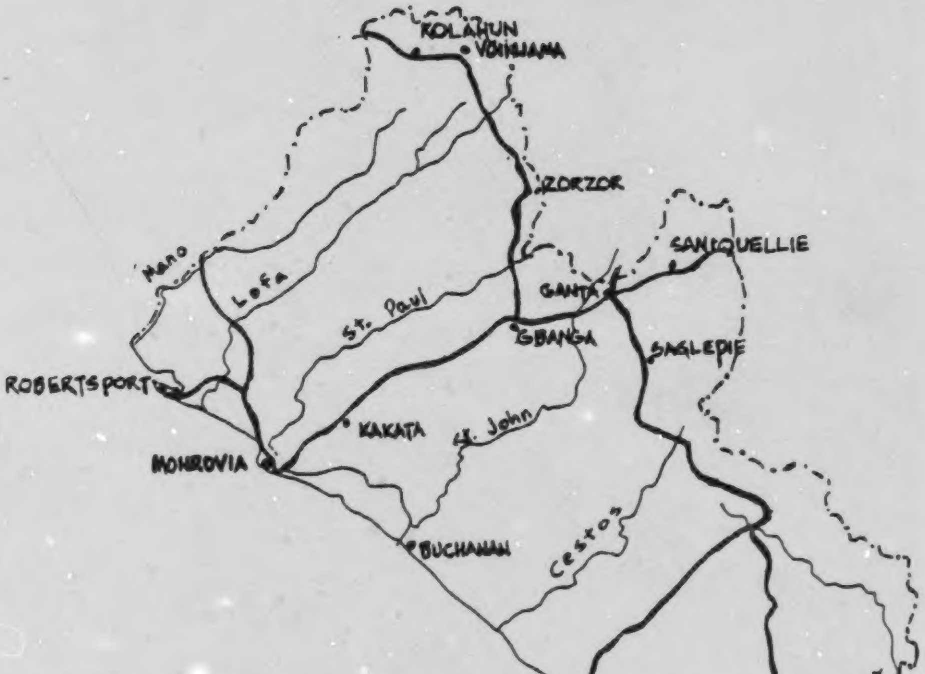
LIBERIA
IVORY COAST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ROBERTSPORT
KAKATA
St. John
MONROVIA
BUCHANAN
Cestos
GREENVILLE
Cavalla
HARPER

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3.	Tíízɛ̀ɓɛɛ yà kɛ́ɛ́? (What work do you do?)	Gà gàà tisei (I am a teacher. (Kálámɔ̀ì))
		..... Píískɔ̀nùù. (P.C.V.)
		..... tííɓàlààkɛ́ɛ́nùù. (odd job worker)
		..... kámíídà. (carpenter)
		..... gɔ́mɛ́ntílííɣɛ́ɛ́nùù. (government worker)
		..... kpálágàlììɣɛ́ɛ́nùù. (farm worker)

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Tone

Lorma is a tone language which means that tone can be used to distinguish the meaning of words. This is particularly true of the Lorma pronouns where tone is the only acoustic signal used to mark the difference between two pronouns.

*è*lììní...You went.
*è*lììní...He went.

dɔ́tɔ́zù...his body
dɔ̀tɔ́zù...my body

Gèlììní...I am going.
Gèlììní...We are going.

The tonal system of Lorma is very complex because the tones of a given word may change according to the context it is in, as in the following forms:

pɛ́lɛ́í...the house	péléí...the road
pɛ́lɛ́*wòlè*gìì...the old house	pélé*wólé*gìì...the old road
pɛ́lɛ́*nììnɛ̀ì*...the new house	pélé*nííné́í*...the new road

Here the tone of the adjectives is determined by the class of the preceding noun. *péléí* 'road' is called a high-conditioning word because it causes a following word in some contexts to be high toned, while *pɛ́lɛ́í* 'house' is called a low-conditioning word because it causes a following word in some contexts to be low toned. These contexts will be mentioned as you encounter them in the grammatical section of each lesson. In the lexicon, words will be marked with either an H or an L indicating the type of influence that the word can have on the following word.

2.2 Tone Drills

A. Instructions

1) First the tutor reads each pair responding: my...his, or his...my depending on the order of presentation. Note: The learning of pronouns is likely to cause some confusion owing to difference in meaning of "my X" when used by the tutor and when used by the learner. If a problem arises, the learners and tutors will have to come to an agreement.

2) The tutor reads down each column only one word at a time and the learner responds accordingly.

3) The tutor touches the appropriate body part and says "my X." The learners respond by touching their own body part and responds identically. If the tutor touches and says "his X," the students do not respond.

4) The tutor points to the body part on a chart. (A stick figure will do) and says "his X." The learners respond by repeating "his X." If the tutor says "my X" the learners respond by saying "my X" and touch their X.

B. First vrs. Third Person Tone Drill

The following pairs are possessive forms, one meaning "my," the other meaning "his," the "my" form begins with a low tone, the "his," with a high tone.

1.	gààzùvɛ̀	gáázùvɛ̀	my eye	his eye
2.	sòkpàì	sókpàì	my nose	his nose
3.	wùngíí	wúngíí	my head	his head
4.	góí	góí	his ear	my ear
5.	kɔ́wɔ́í	kɔ́wɔ́í	his foot	my foot
6.	zèè	zéé	my hand	his hand

Note: Lorma has many different sets of pronouns used to mark different types of possession, tense and case. These will be explained as you come across them.

C. Second and Third Person Tone Drill

1.	ébílì	èbílì	he got lost	you got lost
2.	èvàà	évàà	you came	he came
3.	èlìà	élìà	you went	he went
4.	éɓìzè	èɓìzè	he ran	you ran
5.	ézèìà	èzèìà	he sits	you sit
6.	èlòò	élòò	you stand	he stands

D. First Singular First Plural Tone Drill

1.	gèlíí	gélíí	I went.	we went
2.	gèvàà	gévàà	I came	we came
3.	géɓìzè	gèɓìzè	we ran	I ran
4.	gézéí	gèzèì	we sit	I sit
5.	gèlóó	gélóó	I stand	we stand
6.	gèγɛ̀ní	géγɛ́ní	I was	we were
7.	gébílí	gèbílí	we got lost	I got lost

2.3 Nasalized Vowels

Lorma has both nasal and nonnasal vowels. This means that in the production of some Lorma vowels some of the sound passes through the nasal passage. Nasalized vowels are not often used to contrast different words in Lorma, but are heard in a number of places. (In the following examples, nasalized vowels are marked with a tilde (~) over the vowel.)

(1) After nasal consonants:

ŋĩ́nɛ̃́gìì...rat
mã́ã́zíí...type of plantain
nĩ́ĩ́kɛ́í...cow

(2) After "weakened" nasal consonants:

ỹṍw̃ṹ...bad compare Mende: nyamu
kṍw̃ẽ́gíí...bee compare Mende: komi

(3) Before a nasal + consonant cluster:

wṹngíí...head
pã́ĩ́ntì...pint
mɔ̃́lɔ̃́ngíí...rice

Because the presence of nasals can be determined from the surrounding context (the presence of another nasal) there is no need to mark the nasal vowels (using the tilde ~) when writing Lorma. It is important, however, to remember that these vowels are nasalized.

2.4 Vowel Length

Lorma has both long and short vowels and while long vowels are frequently found in Lorma, they are rarely used to mark significant differences. Nevertheless paying attention to vowel length in Lorma will help you to understand Lorma more easily and be more easily understood.

The following points will help you detect vowel length.

(1) Nouns usually have two vowels, whether they have an intervocalic consonant or not:

pɛ́lɛ́í	líí	house	go
kówéí	séé	foot	elephant
kísɛ̀gíí	súɔ́	pepper	animal
kóbóí	váá	pangolin	news
gúlíí	váí	tree	the news
kpóógìì		door	

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(2) Some verbs and most postpositions can be monosyllabic.

gílí	bó	cook it	say it
wòlò	fɛ́	finish	give it
yɛ́	bá	be	on it
sù	vá	in me	come

(3) Pronouns can be long or short.

nàà	gè	I
yàà	è	you
yáá	é	he

(4) Near minimal pair.

A minimal pair is a pair of words which differs only by one phonetic contrast, and shows that the phonetic distinction is an important one in the language. The minimal pair below shows that vowel length is important in Lorma. Actually, the example given is a near minimal pair since in addition to the difference in length, there is a contrast between *s* and *z*.

máázágìì	máságíí
(banana)	(chief)

2.5 Cultural Note: Greetings

Greetings are often so stylized that their form becomes frozen. For example the Lorma *fáíỹɔ̀w̃ú lɛ̀ sù* is usually given in the greeting even if the speaker is bearing bad news. Yet even after the greetings are over, you will find that there are a number of topics that are raised again and again. In your everyday experiences with Liberian friends, regardless of the language involved, make note of the kinds of questions that are asked, not only of you, but which Liberians ask each other. You will find that this this will help you in knowing *what* to say. After all, communicative *competence* involves not only how to talk, but what to talk about.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Family Background

You can expect to be asked repeatedly about your family background, so often that it will be worth your while to prepare a monolog about your background for you to memorize. You should work out such a monolog with your tutor to record it on tape. Once it is on tape, memorize it. Remember, in memorizing the monolog, comprehension precedes production. Make sure you understand what you are saying before you try to say it. The following paragraph is representative of the type of biography you should construct.

Sample Biographical Monolog

1. Nàdààzéígíí ɣàà gàà Susan Smith.
   My name is Susan Smith.

2. Kùlɔ̀vɛ́ Wùìtààzù.
   I come from the United States.

3. Ánáábɔ̀ láízù Wùìtààzù.
   Ann Arbor is the name of the town.

4. Kèyà nádáázéígíí ɣàà gàà Jín.
   My father's name is James.

5. Tɔ́ɔ́ tííɣɛ̀ɛ̀zú fátòléezù.
   He works in a factory.

6. Dèè nádáázéígíí ɣàà gàà èlízábɛ̀.
   My mother's name is Elizabeth.

7. Tɔ́ɔ́ tííɣɛ̀ɛ̀zú stɔ́gíízù.
   She works in a store.

8. Dɛ̀ɣɛ̀zùníí ɣàà ná táá nàzèìláí.
   I have a brother and sister.

9. Nàzèìlàì ɣàà gáà núúwùtìì. Dɔ́gìtálíí màààwólízù.
My sister is older. She is studying to be a doctor.

10. Nàzèìlàì nàdààzéígíí ɣàà gàà ɛ̲́lìn.
My sister's name is Ellen.

11. Dɛ̀ɣɛ́í nádáázéígíí gé ɣàà gàà Bìù.
My brother's name, it is Bill.

12. Tɔ́ tíímà wólízù kɔ́lɔ́vɛ́lɛ́wàláíwù.
He is studying in the university.

13. ẽ̲̀wóínì, èɣàà gàà íngíníá.
He wants to be an engineer.

14. Gèwólóá kɔ́lɔ́vɛ̀lɛ̀wàláímà. Gè wɔ̀lɔ̀vàà mááwólónì.
I have finished university. I studied history.

15. Gèváá Làbííà gàà gè kɔ́lɔ́lɛ́.
I have come to Liberia to teach school.

You may find it useful to have your tutor prompt you, by asking you a question that will prompt the forgotten line. For example, for line 12 he might ask, "what is your brother studying?" With this in mind, note how easy it is to turn this monolog into a dialog.

4. VOCABULARY

Áfɛ́lɛ́kòyúízù...Ivory Coast

bìlì...to get lost
ɓìzè...to run

dáázéígíí, láázéígíí...name
dɔ́gìtáí...doctor

fátòléé...factory
Flánzùzúízù...France

gàà...to be
Gíníyúízù...Guinea
gɔ́mɛ́ntíí...government
gɔ́mɛ́tílííɣɛ́ɛ́nùù...government worker
ɣàà, (káá)...identificational verb (see lesson I)

íngíníá...engineer

kámíídà...carpenter
kɔ́lɔ́vɛ́lɛ́í...school (book house)
kɔ́lɔ́vɛ́lɛ́wàláí...university (big school
kpálágìì...farm
kpálálììɣɛ́ɛ́nùù...farm worker

láálíízú...to greet, greeting
Làbííàyúízù...Liberia

mààwólízù...to study
mìnɛ́...where

núí...person

Píískɔ̀...Peace Corps Volunteer
pú, wù...in, at

Sàlàlíónyúízù...Sierra Leone
síɣí...to come from, rise
stɔ́ɔ́gìì...store

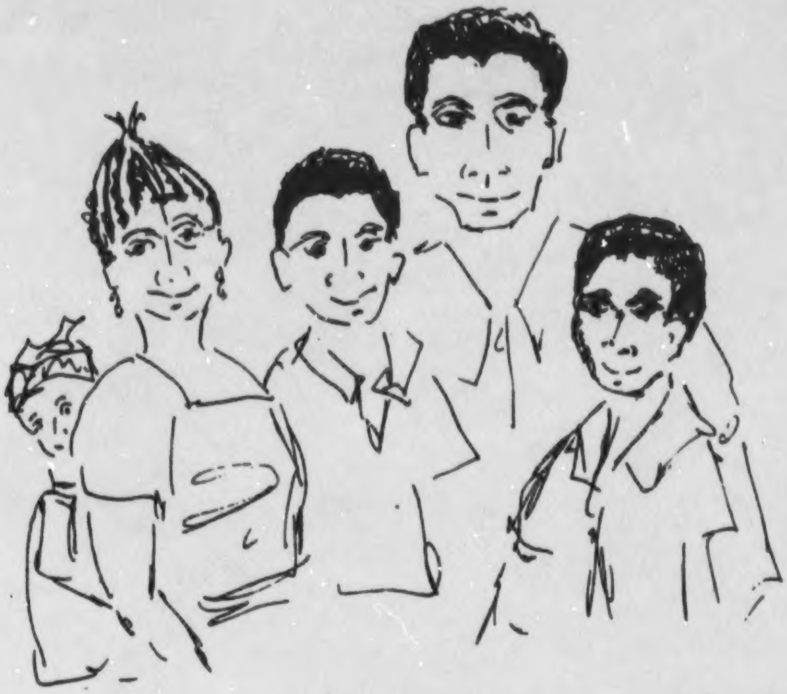
táí, táá...town
tíí...to work
tííɓàlààkɛ́ɛ́nùù...odd job worker

wóló...to finish, complete
Wùì...Kwi, Western
Wùìtààzù...America
Wùìtààzùnù...American

Yɛ̀gɛ́lɛ́sì...England

zɛ́ɓɛ́ɛ́...what (what kind when used as adjective)
zúízù...country

------------------------------LESSON IV------------------------------



1. TEXT

1.1 Dialog: è̲lèè ɣáá ná?

1. Yà nà?

2. Yákpóló, èvàà?

3. Vááɓɛɛ sù?

4. Fááỹów̃ú lɛ́ sù.

5. è̲ŋììní gàà págɔ̀?

6. Gèŋììní gàà págɔ̀.

7. è̲lɔ̀tɔ́zù wódóvɛ́?

8. Dɔ̀tɔ́zù wódóvɛ́.

9. è̲lèèì ɣáá nà?

10. Dèèi ɣáá ná gàà págɔ̀.

11. è̲ɣèyà ɣáá ná.

12. Kèyà ɣáá ná gàà págɔ̀.

Dialog continued,

13. Gálá màmà.

14. è̱lùì γàà ná?

15. Dùìlɔ̀tɔ̀zú lɛ̀ wódóní.

16. Tɔ́ɔ́ zèèɓézú?

17. Ówé, tɔ́ɔ́ zèèɓézù.

18. Bɛ́ɛ́ná, èlùìvààzú.

Breakdown: èléé γáá ná?...How is your mother?

9. è̱lèè γáá ná?
How is your mother?
Literally: Is your mother there?
è...your
lèè > déé...mother (see grammatical notes for explanation of of consonant change)
γáá... is (identificational sentence marker: see Lesson I).
ná...there

10. Dèè γáá ná gàà págɔ̀.
My mother is well.
Literally: My mother is there with goodness.
Déé...my mother
gáá...with (marks adverbial modification)
págɔ̀...good

11. è̱γèyà γáá ná?
How is your father?

12. Kèyà γáá ná gàà págɔ̀.
My father is well.

14. è̲lùì yáá ná?
How is your child?
lùì, dúú...child

15. Dùìlɔ́tɔ́zù lɛ̀ wódóní.
My child is not well.
Literally: My child's body is not clear (healthy).
lɛ̀...not
wódóní...negative form of wodovɛ.

16. Tɔ́ɔ́ zèèɓézù?
Is she sick?
Literally: Is she in sickness?
zèèɓé...sick (from sééɓé)

18. Bɛ́ɛ́ná, èlùìvààzù.
I'm sorry your child is sick.
Literally: I'm sorry about your child's condition.
Bɛ́ɛ́ná...I'm sorry.
vààzú...condition

1.2 Learning the Dialog

The steps in learning the dialog given below contain some new techniques which you should add to your set of learning procedures.

a) Recognition: Before you try to repeat the dialog, you should be aware of what it means.

1. Listen to the text before you study the breakdown. Try to understand as much as you can.
2. Study the breakdown so that you understand how the sentence is constructed as well as the meaning of the individual words.
3. Listen to the text again while looking at the text to make sure you can relate the written word to the spoken word.
4. Listen to the text again, this time without looking at the text. Make sure you can still understand the text.
5. Practice writing down the text using a dictation exercise. Repeat this drill until you can write it all down correctly, including the tone marks.

b) Production: Once the learners have carried out the first five steps, it is time for them to practice pronouncing the sentences.

1. Articulation. The learners should go over each sentence again with the tutor until the learners can articulate the sentence to the best of their ability. The tutor should try to correct all errors before moving on to the next sentence.
2. Repetition. The learners should repeat the text, sentence by sentence four or five times or until they can say it easily and at a normal rate of speed.

3. Tracking: Tracking differs from repeating in that the learner says the text right along with the tutor or tape, or the learner repeats the text after a half second or so delay. The later exercise should be done with a tape recorder only. This drill is intended to separate the learners' ability to listen from their ability to articulate these sentences.

4. Memorizing. There are several ways to complete the task of memorizing the dialog. (The learner should note that at this point, the task is almost completed.) Below are some suggestions.

    A. Write out the text from memory.

    B. Ask your tutor to cue you when you attempt to recite the dialog from memory.

    C. Practice random sentence completion. Here the tutor selects the beginning of sentences in the dialog and the learners complete them. The closer the learner gets to the total memorization of the dialog, the shorter the sentence beginnings need to be.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Initial Consonant Change

You have already encountered a number of words which have appeared with two different first (initial) consonants. This changing of consonants is a general phenomenon found throughout Southwestern Mande (Lorma, Kpelle, Bandi, Mende and Loko) and involves a rather complicated sequence of events which need not concern the learner.

Rather than understand why these consonants change, the learner needs to know the conditions under which these consonants change, and what consonants they change to.

2.2 The Changes

One way to understand this kind of change is to first divide Lorma consonants into two sets, one consisting of "strong" consonants and the other of "weak" consonants. A strong consonant is one that has a relatively strong obstruction in the mouth. These include p, t, k, kp (known as stops because the air in the mouth is actually stopped or blocked by the tongue, lips, etc.) and the f, s, z (known as fricatives because these sounds involve the obstruction of the airstream in the mouth to produce friction or turbulance which gives these sounds their distinctive sounds). A weak consonant either loses this obstruction and becomes a fricative (γ, β), a liquid (l) or a glide (y and w) or picks up voicing (ɓ and v), (see the chart on the following page).

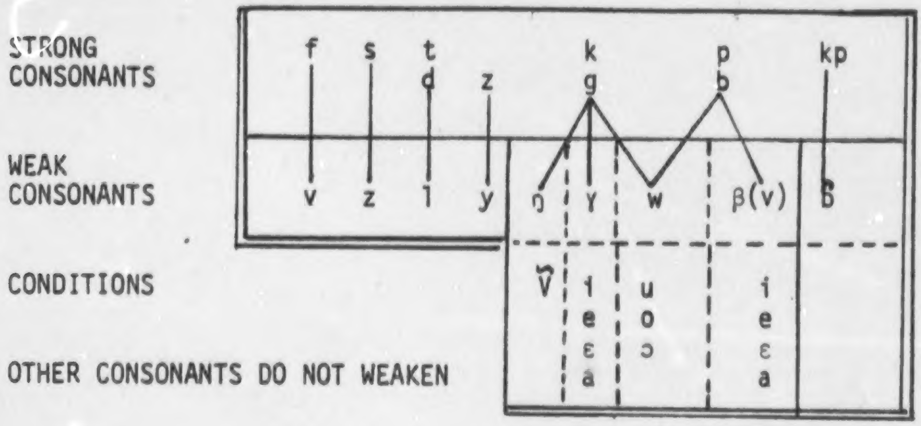
Each alternation involves one strong member and one corresponding weak member. In this book, we have chosen to take the strong consonant as basic (the one that will be used for dictionary listings of words, for example) and the one which usually appears at the beginning of words. The weak variant is the one that appears when the word is part of a larger word. These conditions are elaborated in section 2.3.

To make matters worse, some strong consonants (p, b, k and g) have more than one weak variant depending on whether the vowel following the

the consonant is (u, o or ɔ (rounded vowel)), or (i, e, ɛ or a (unrounded vowel)), or in the case of k and g whether the following vowel is nasalized.

This technical description has been provided to help the learner appreciate what is involved technically in this very complex process. It is not necessary to know how the process works to learn Lorma, however. A graphic summary of these changes is given in the chart below.

2.3 Chart of Initial Consonant Changes


STRONG CONSONANTS
WEAK CONSONANTS
CONDITIONS
OTHER CONSONANTS DO NOT WEAKEN
f s t k p kp
d z g b
v z l y ŋ ɣ w β(v) ɓ
Ṽ
i e ɛ a
u o ɔ
i e ɛ a

2.4 Examples of the Initial Consonant Changes

	Strong ~ Weak Words with i, e, ɛ, a	Strong ~ Weak Words with u, o, ɔ	Strong ~ Weak Words with V
*p ~ v/w	pélé ~ vélé...road	pɔ́bɔ́ ~ wɔ́bɔ́...okra	
b ~ v/w	bílí ~ vɨ́lɨ́...goat	bùlón ~ wùlón...plum	
t ~ l	tɛ́ɛ́wù ~ lɛ́ɛ́wù...chicken	tówó ~ lówó...bean	
d ~ l	déé ~ lèè...mother	dódó ~ lódó...wart	
k ~ ɣ/w	kízɛ̀ ~ ɣízɛ̀...pepper	kóló ~ wóló...salt	káín, ~ ŋáín...seed
g ~ ɣ/w	gílɛ́wù ~ ɣílɛ́wá...dog	gúló ~ wúló...oil	gíín, ~ ŋíín...bike
kp ~ ɓ	kpɨ́sá ~ ɓásá...okra		
f ~ V		fóló ~ vóló...sun	
s ~ z		súó ~ zúó...animal	
z ~ y	zíɛ́ ~ yíɛ́...water		

(*See note C, Chapter 2, Section 2.1.)

While the learners may find it helpful to conceptualize the phenomenon in terms of "strong" and "weak", they will find that these paired alternations will simply have to be learned individually.

2.5 The Conditions for Initial Consonant Changes

Whether a consonant will weaken or not depends on the preceding word or part of a word. If the word begins a phrase, or is preceded by a strengthening word, the initial consonant will remain strong. If on the other hand, the word is preceded by a weakening word the initial consonant will weaken.

Word beginning a phrase	After a strengthening word	After a weakening word
pɛ́lɛ́.....house	wùìpɛ̀lɛ̀ì.....Kwi house	zúnúvɛ̀lɛ̀ì.....man's house
	nàpɛ̀lɛ̀ì......my house	yàvɛ̀lɛ̀i.......your house
kɔ́lɔ́.....book	wùìkɔ̀lɛ̀ì.....Kwi book	zúnúwɔ̀lɛ̀ì.....man's book
	nákɔ́lɛ́í......his book	táwɔ̀lɛ̀ì.......their book
dáámíí...food	wùìdààmìì....Kwi food	zúnúlààmìì....man's food
	nàdààmìì.....my food	tálààmìì......their food

In learning when (the initial consonant of) words weaken, the learner will have to learn which words are weakening words and which words are strengthening ones. In this regard, the following comments:

a) There are more weakening words than strengthening words.

b) There is no semantic basis for the division of words into strengtheners and weakeners. Historically strengthening words are words which once ended in a nasal consonant. This protected the following consonant from weakening. Weakening words on the other hand, were words which did not end in a nasal consonant but ended in a vowel, and it was between vowels that consonants weaken. Since that time the nasal-vowel distinction at the end of words has been lost for the most part.

c) Nouns which take a -gii definite suffix, máságìì, kpáságìì, are strengtheners while nouns which take an -i definite suffix are weakening words.

d) The first and third person pronouns, often represented by simply a tone on the next word, are strengtheners, whereas the remaining pronouns are always weakeners.

(Note: originally the first and third singular pronouns were nasal consonants.)

2.4 Possession

Lorma has two types of possession: inalienable and alienable. Inalienable possession concerns one's family members and body parts: items which can not really change ownership. Alienable possession concerns things which one can get rid of. These two kinds of possession are characterized by two different types of possessive pronouns.

		alienable	inalienable
Singular	my	nà	` < *ǹ
	your$_s$	yà	è
	its	ná	´ < *ń
Plural	our$_x$	gá	gé
	our$_n$	dá	dé
	your$_p$	wà	wò
	their	tá	té

2.5 Cultural Note: Two Types of You.

There are two pronouns glossed as "your." The one marked your$_s$ is singular, meaning 'only one you,' while the one marked your$_p$ is plural, meaning 'more than one you.'

2.6 Cultural Note: Two Types of We

There are also two pronouns marked "our." These pronouns differ as to whether the person being addressed is included or not, a distinction not made in English. Note, that the following sentence is ambiguous.

We are going to town.

That is, is the person to whom this sentence is being directed included in the statement or not? The above sentence has two possible Lorma translations dependent on this notion of exclusivity.

Gá lììzù táízù.....We (and not you) are going to town.
Dá lììzú táízù.....We (including you) are going to town.

To avoid problems of ambiguity in translation, the exclusive pronoun is marked with an x subscript (e.g., $\underline{\text{we}}_x$) and the inclusive pronoun is marked with an n subscript (e.g., $\underline{\text{we}}_n$).

2.7 Inalienable Possession

These two sets of pronouns are clearly related, differing principally in the vowel, with the tones and the beginning consonants remaining the same in both sets. The first and third person, singular, inalienable, possessive pronouns now appear as tones on the following words and prevent the following consonant weakening. (Originally these pronouns were syllabic nasals which were absorbed by the following consonants. The nasals can still be seen in the alienable forms.)

The learner will experience difficulty in two areas, 1) remembering which pronoun to use and 2) remembering when and how to weaken the consonant. The paradigms below are designed to give the learner a general picture of how the inalienable possessive pronouns operate.

	hand	body	nose	foot
my	zèè	dɔ̀tɔ́í	sòkpàì	kɔ̀wɛ̀ì
your	èyèè	èlɔ̀tóí	èzòkpàì	èwɔ̀wɛ̀ì
yis, her, its	zéé	dɔ́tɔ́í	sókpàì	kɔ́wɛ́í
our$_x$	géyéé	gélɔ̀tɔ́í	gézòkpàì	géwɔ́wɛ́í
our (in)	déyéé	délɔ̀tɔ́í	dézòkpàì	déwɔ́wɛ́í
your (p)	wòyèè	wòlɔ̀tɔ́í	wòzòkpàì	wòwɔ̀wɛ̀ì
their	téyèè	télɔ̀tɔ́í	tézókpàì	tíwɔ́wɛ́í

2.8 Learning Inalienable Possession

On the following pages, are a number of charts depicting various family members and body parts. These may be learned using the general set techniques mentioned below:

a) Totally Passive. Tutor points to picture one and says the word, or sentence associated with the picture. Each time the tutor says the word or sentence the learner points to the picture. At some point, after three to five repetitions the tutor will say the word in the second picture; the learner, noting that what was said was not a repetition points to the next picture. Then the tutor randomly says the words for the first two pictures. Once recognition is established the tutor incorporates the third picture in the same way as the second. This process is completed until all the pictures have been incorporated.

b) Dictation. After hearing the words or sentences associated with the pictures, the learner should practice writing the words down, either before or after studying them. The purpose of this exercise is to draw the learner's attention to the correct pronunciation of the words.

c) Partially Active: Repetition. The learner, using the same progression used in (1.2) asks the tutor "what is this?" while pointing to one of the pictures. The tutor responds with the appropriate word or sentence and the learner repeats the tutor's response. At this point the tutor should correct any mispronunciation. This drill can be run in two ways. One in which the learner mindlessly repeats what the tutor tells him, and one in which the student forms a hypothesis of what the tutor is going to say. That is, in the first, the learner is simply listening to the answer; in the second, the learner is listening for the answer. Needless to say, the second way is the superior form of learning experience.

d) *Fully Active*. In this drill, the teacher does the asking and the learner does the answering. The same buildup as in Drills a) and c) should be used.

A word of caution:

You will find that pronouns present a special problem, that of reference. This arises in situations where A asks B, "How dc you say in Lorma 'my book'?" B is very likely to respond to A, in Lorma *yàwòlèì*... 'your book', whereas A really wanted B to simply translate the term giving the equivalent *nàkòlèì*..'my book.'

In learning the pronouns there are a number of ways to resolve this problem.

1) Since the third person pronouns do not present a reference problem, learn them first.

2) The tutor and learner should talk about the difference between translation and conversation.

3) Drills should be devised to be unambiguous. For example:

   a. Tutor points to his head, eye, ear, etc. and says "my X ." Learners point to their analogous part and repeat "my X ."

   b. Tutor says "your head, eye, ear" and learners either point to their own analogous organ or say "my X ."

CHART I

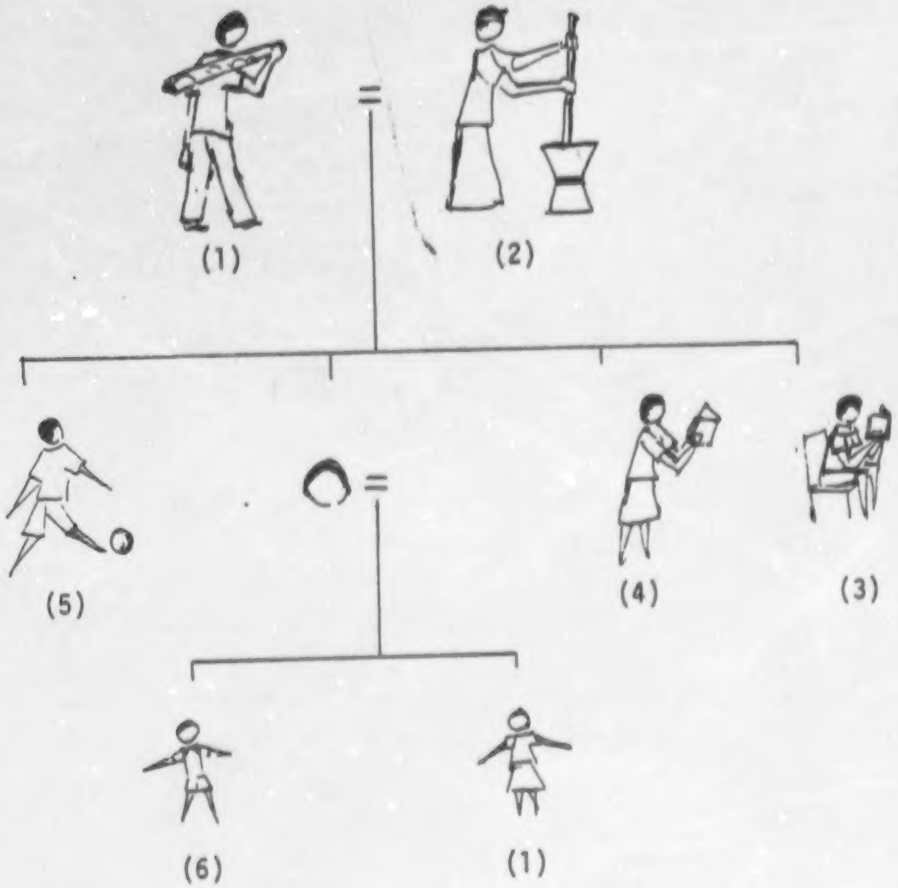


CHART II

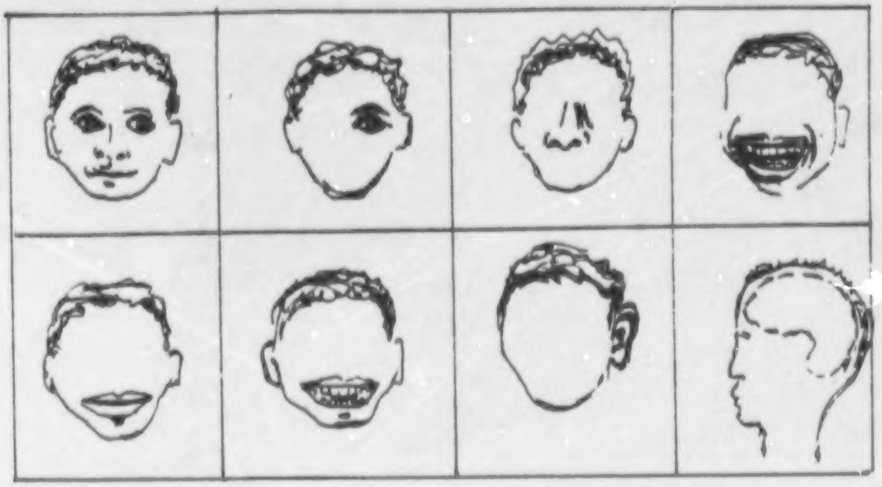


CHART III

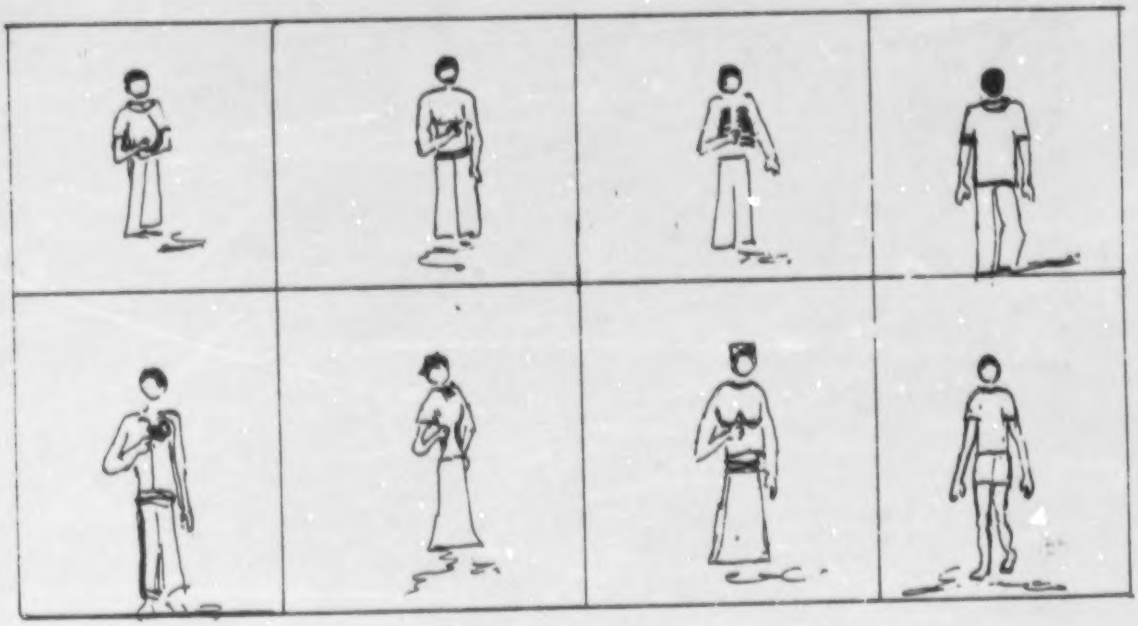
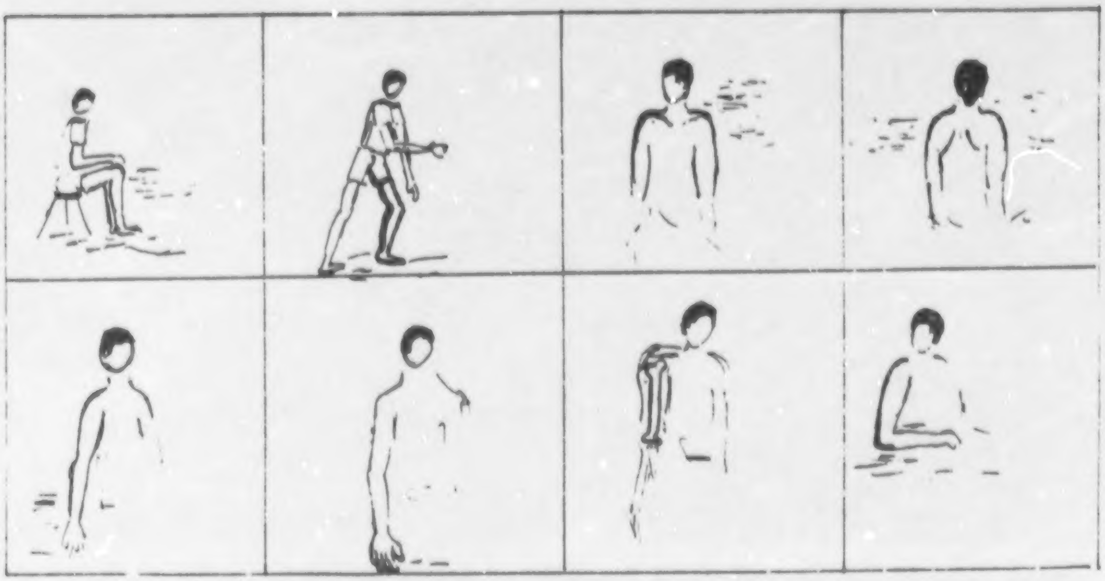


CHART IV



	Set 1	my ____	your ____	his____	their ____
1.	father	kèyà	èγèyà	kéyá	
2.	mother	dèè	èlèè	déé	
3.	older bro	dììγɛ̀	èlììγɛ̀	dííγɛ́	
4.	younger bro	dɛ̀γì	èlɛ̀γì	dɛ́γí	
5.	sister	nàsèllàì	yàzèllàì	násèllàì	
6.	daughter	dùì	èlùì	dúí	

(Note: sister is treated as an alienable noun.)

	Set 2	my ____	your ____	his ____	their ____
1.	head	wùngíí	èwùngíí	wúngíí	
2.	eye	gààzùvɛ̀	èγààzùvɛ	gáázùvɛ̀	
3.	nose	sòkpàì	èzòkpàì	sókpàì	
4.	mouth	dààvɛ̀	èlààvɛ̀	dáávɛ̀	
5.	lips	dààwòlògíí	èlààwòlògíí	dááwòlògíí	
6.	teeth	ŋììgìì	èŋììgìì	ŋíígìì	
7.	ear	gòì	èwòì	góí	
8.	brain	wùǹkpɔ́lɔ́í	èwùǹkpɔ́lɔ́í	wúńkpɔ́lɔ́í	

	Set 3	my ____	your ____	his ____	their ____
1.	belly	kòògíí	èwòògíí	kóógíí	
2.	chest	kɛ̀kɛ̀gíí	èγɛ̀kɛ̀gíí	kɛ́kɛ̀gíí	
3.	side	kɛ̀kɛ̀kàmàvɛ́	èγɛ̀kɛ̀kàmàvɛ́	kɛ́kɛ̀kàmàvɛ́	
4.	back	pùlùvɛ̀	èwùlùvɛ̀	púlúvɛ́	
5.	heart	zìì	èyìì	zíí	
6.	waist	sààmàvɛ̀	èzààmàvɛ̀	sáámàvɛ̀	
7.	breast	ŋìnì	èŋìnì	ŋíní	
8.	body	dɔ̀lɔ́zù	èlɔ̀tɔ́zù	dɔ́tɔ́zù	

	Set 4	my ____	your ____	his ____	their ____
1.	belly	nyìbìì	ènyìbìì	nyíbíí	
2.	leg	kɔ̀wɛ̀ì	èwɔ̀wɛ̀ì	kɔ́wɛ́í	
3.	shoulder (1)	kàlàgàvɛ̀	èɣàlàgàvɛ̀	kálágàvɛ̀	
4.	shoulder (2)	kpàkígìì	èɓàkígìì	kpákígìì	
5.	arm	bòkògìì	èwòkògìì	bókógìì	
6.	palm	zèyàvɛ̀	èeyavɛ̀	zéyávɛ̀	
7.	bone	mààỳàì	èmààɣàì	mááɣààì	
8.	elbow	zèèɓòɓòlààvɛ̀	èyèèɓòɓòlààvɛ̀	zééɓoɓolààvɛ̀	

2.9 Cultural Note: Pointing

Pointing with your finger at someone is often considered to be insulting in many parts of Africa and consequently should be avoided. In this unit, since you are learning the various passive pronouns, body parts and family names, a certain amount of finger pointing will be involved. Yet this is an unnatural situation. Once you arrive at your permanent location, it is advisable to determine the extent to which pointing with the finger is used, or what other means of indicating objects are used.

There are two ways of finding this knowledge. First is to ask. However, do not rely on a single source, there are variations due to cross cultural contacts as well as different individual view points. The second is to observe. However when observing it may be necessary to note who is involved in the incident. Age, sex, education may all be factors.

2.10 Cultural Note: Abstractions

If you ask a Lorma speaker to give you the word for a body part, say 'foot', the person will ask you 'whose foot.' You respond by saying that you want the general term, without specifying whose it is. The speaker may tell you that there is no such word. On the basis of this, you may be tempted to conclude that Lorma speakers cannot deal in abstractions, but this is clearly incorrect because other words such as book, house, egg are easily abstracted. The reason that the speaker is reluctant to give you the general term is because in inalienable possession, the first and third person pronouns have merged with the general term so that an independent word for 'foot' no longer exists.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Family Terminology.

In Lesson II, section (2.2), you were given some exposure to the terminology relating to the family. At this point you can continue the grammatical drill presented in this lesson and increase your vocabulary knowledge by practicing the possessive singular forms of the expanded set of family names.

3.2 Plural Possession

In the grammatical part of this lesson, you were given drills to practice the singular possessive forms. In this section develop with your tutor, using the same techniques presented in section 3, additional drills using the plural inalienable possessive pronouns.

3.3 Children's Chant

The following suggestion comes from Beginning Looma (Revised Edition) by E. Terplin et. al. (no date).

> Children's Chant
>
> The following chant is taken from a children's game which is sung to help learn the names of trees. It is adapted here to help you learn Loma nouns. In the position where a Loma child would give a tree name, you will substitute any Loma noun in the general form. Repeat the chant several times after the teacher. Then begin with each student taking his turn substituting a general noun, and therefore loses the rhythm of the chant, he must leave the game. Continue until only one student is left.
>
> góngólà vɛɛ́, a vɛɛ̀
> góngólà (pɛlɛ).
> góngólà vɛɛ́, a vɛɛ́
> góngólà (koko).

Note: Use this drill to practice the names of the body parts.

4. VOCABULARY

bɛ́ɛ́ná...sorry
bókógììì...arm

dááwòlògíí...lips

kálágávɛ̀...shoulder (front)
kpákígìì...shoulder (back)

mááɣàì...bone

ŋíígìì...tooth
ŋíní...breast

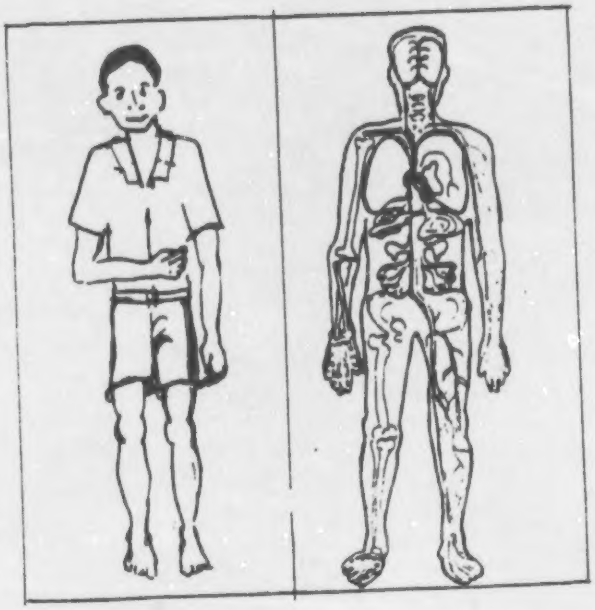
págɔ̀...well (healthy)

sààmàvɛ̀...waist
séébé, zéébé...sick, ill

vààzú...condition (lit: coming)

wunkpɔ́lɔ́í...brain (head marrow)

zéébòbòlààvɛ̀...lips
zéyávɛ̀...palm
zíí...heart



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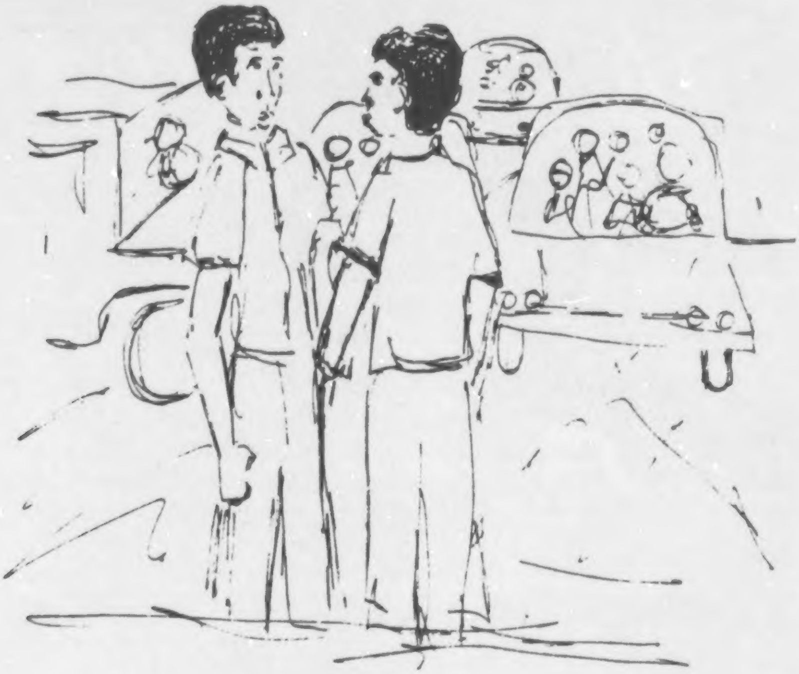
LESSON V



1. TEXT

1.1 Dialog: Mìnɛ́ ɣàà èlìì nà?

1. è yà ná?
2. Pèwù, èvàà?
3. Vááβɛ́ɛ́ sú?
4. Fááỹów̃ú lɛ̀ sú.
5. è ŋììní gàà págɔ̀?
6. Gálá màmà.
7. Gálá màmà.
8. Mìnɛ́ ɣàà èwùláá nà?
9. Gàwùláá kɔ́lɔ́vɛ́lɛ́íwù.
10. Mìnɛ́ ɣàà èlìì nà?
11. Gàlììzú Físɛ́bù.
12. Gàlììzú nàsìèláí vɛ́tɛ̀sù.
13. Yàzìɛ̀láílɔ̀tɔ́zù wódóvɛ́?
14. Dɔ́tɔ́zù lɛ̀ wódóní.
15. Tɔ́ɔ́ zèèɓézù.
16. Bɛ́ɛ́ná yàzìɛ̀láívààzù.

Breakdown: Mìnɛ́ ɣàà èlìì nà?...Where are you going?

8. Mìnɛ́ ɣàà èwùláá nà?
Where did you come from?
Mìnɛ́...where
wùláá...to come out of, come from (past tense of kùlɔ́)

9. Gàwùláá kɔ́lɔ́vɛ́lɛ́íwù.
I come from school.
kɔ́lɔ́...book
vɛ́lɛ́, pɛ́lɛ́...house
kɔ́lɔ́vɛ́lɛ́í...the book house = school
wù, bú...in, under

10. Gàlììzú Físɛ́bù.
I'm going to Fisebu.

12. Gàlììzú nàsìèláí vɛ́tɛ̀zù.
I'm going to see my sister.

16. Bɛ́ɛ́ná, yàzìɛláívààzù.
I'm sorry about your sister's condition.

1.2 Learning the Dialog.

By this time, the learner and the tutor should be familiar enough with the procedure for learning the dialog. For this reason, the instructions that were given in so much detail in lessons one through four will not be repeated here. For a listing of these procedures, turn to Lesson IV, section 1.2.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Locative Sentences

As their term implies, locatives have to do with location; accordingly a locative sentence is one which states a direction: *He is there*; *She will be in the house*. As can be seen, a locative sentence consists of (1) a subject (a pronoun in the above examples), (2) a verbal element which expresses something about the point in time - when the statement will be true, and (3) a locative of some sort (either a particle such as here: *bɛ*, *ve*, there: *na*, or a positional phrase (see below).

Lorma locative sentences come in pretty much the same variety as English locatives, with one exception, in Lorma, the verb *to be* appears to be missing in the present tense, a phenomenon found in various languages throughout the world including Russian. Thus, in the present tense affirmative, a locative sentence consists of (1) an emphatic pronoun (see below) and (2) a locative, while the present negative consists of (1) a negative pronoun, (2) a negative particle, and (3) a locative. A complete paradigm in the present tense of 'to be there' is given below.

The Locative Paradigm: Present Tense

1sg	gà ná	I am there.	gɛ̀lɛ̀ ná	I am not there.
2sg	yà ná	You$_s$ are there.	ɛ̀lɛ̀ ná	You$_s$ are not there.
3sg	tɔ́ ná	He is there.	ɛ́lɛ̀ ná	He is not there.
1pl$_x$	gá ná	We$_x$ are there.	gɛ́lɛ̀ ná	We$_x$ are not there.
1pl$_n$	dá ná	We$_n$ are there.	dɛ́lɛ̀ ná	You$_p$ are not there.
2pl	wà ná	You$_p$ are there.	wɛ̀lɛ̀ ná	You$_p$ are not there.
3pt	tá ná	They are there.	tɛ́lɛ̀ ná	They are not there.

NOTE: The learner no doubt is getting frustrated by the variety of pronoun sets in Lorma. So far we have encountered two types of possessives and an affirmative and a negative subject pronoun. But this is not all, there are many more sets to be encountered as well. The pronoun system in Lorma is a crucial part of the language for it can provide information about tense, negation and type of possession. If you are interested at this point, you may wish to examine the pronoun summary in section 2.1 of Lesson XV to get a better overall picture of the pronoun system in Lorma.

2.2 Pronoun Drill

The chart following these instructions is designed to be used in learning the locative pronouns. They should be developed in the same way as earlier drills with recognition proceeding production.

A. Recognition

Beginning with the paradigm "I am there, you are there, etc." the tutor says the Lorma sentence "I am there" and the learner points to the first cell in the pronoun chart. After three or four repetitions the tutor introduces the sentence pertaining to the second cell (You are there). The learner should recognize the difference and point to the second cell. If not the tutor corrects him/her. After practicing the distinction between the first and second cells, the tutor incorporates the third cell in the same manner. The 4th, 5th, 6th and 7th cells are introduced in the same way.

B. Dictation

C. Pronunciation.

Tutor and learner go through the pronunciation of each sentence until each one is as accurate as the learner can produce.

D. Production

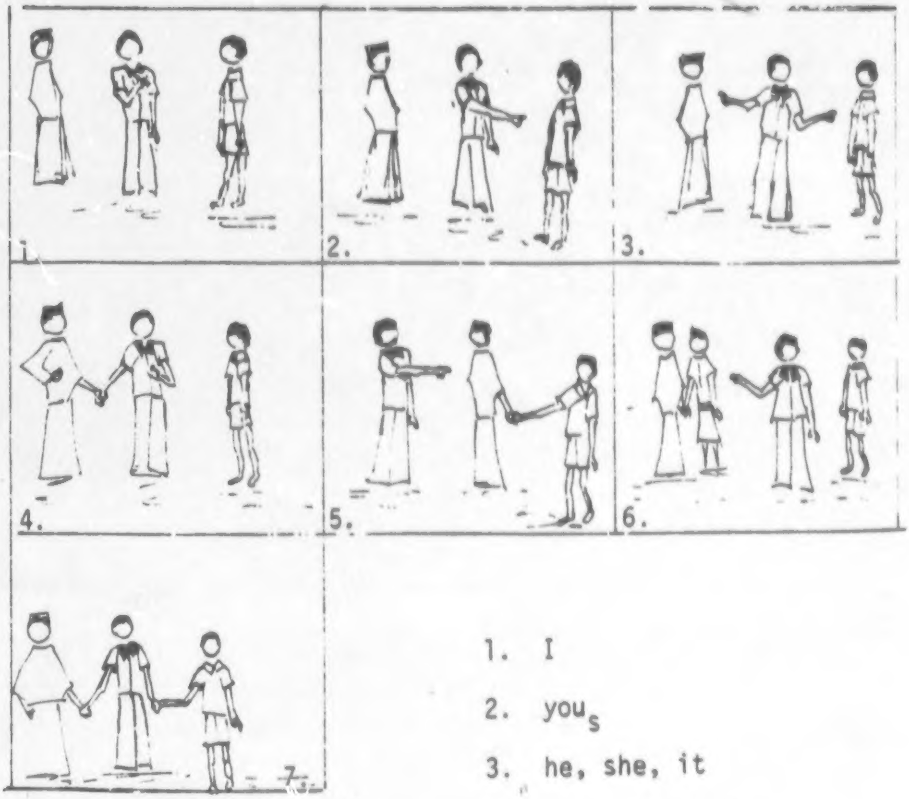
The tutor points to the first cell, and the learner responds with the appropriate Lorma sentence. This drill is built up in the same way as the recognition part of this drill.

NOTE: Make sure the tutor and learner understands the meaning of the drawings. By mutual consent, the drawings may be modified.

Types of sentences to be drilled:

1. to be there
2. not to be there
3. to be here
4. not to be here

PRONOUN CHART



1. I
2. you$_s$
3. he, she, it
4. we (exclusive)
5. you (plural)
6. they
7. we (inclusive)

2.3 Positional Phrases

The term postposition may be confusing to the learner and tutor alike since postpositions seem to have the same function as prepositions do in English. This is true, the only reason they are called postpositions is because they follow rather than precede the position which they mark. In this text we have chosen to call them positions. Below is a list of the common Lorma positions and sample phrases.

1.	sú	in it	táízù	in the town
2.	má	on it	téévéímà	on the table
3.	máázù	over it	téévéímààzù	over the table
4.	kóbà	beside it	téévéíkòbà	beside the table
5.	gwìlè	at the edge of it	téévéíwìlè	at the edge of the table
6.	bú	under it	téévéíwù	under the table
7.	bú	in it	pɛ́lɛ́íwu	in the house
8.	búlú	outside it	pɛ́lɛ́íwulu	outside the house

Locative sentences with positional phrases are constructed exactly in the same way as locative sentences with the locative pronoun and the locative phrase.

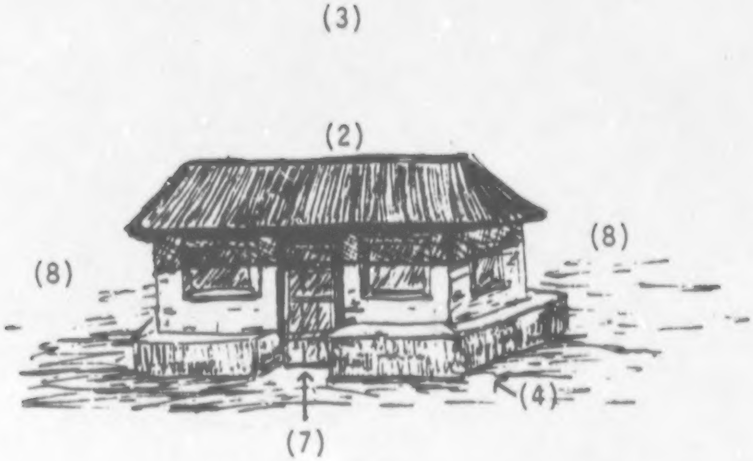
2.4 Suggestions for Drilling Locatives.

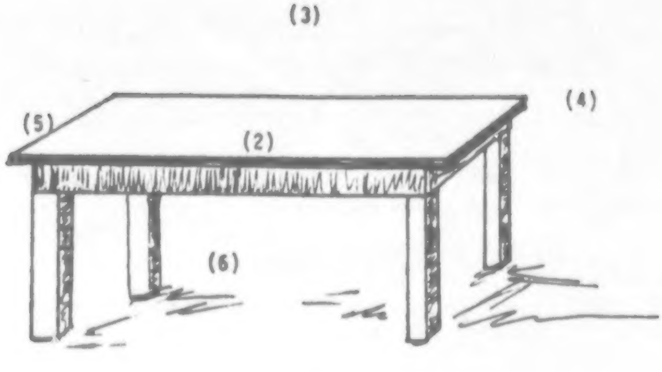
A. Using the pictures on the following page practice the locative sentences, both present affirmative and negative. The same progression, as that used in section 2.2 should be used.

B. Once the responses have been learned, the tutor can ask the following questions while pointing to a location.

Where am I?
Where are you$_s$?
Where is he/she, it?

Where are we$_x$?
Where are we$_n$?
Where are you$_p$?
Where are they?


(3)
(2)
(8)
(8)
(4)
(7)


(3)
(5)
(2)
(4)
(6)

2.5 The Present Progressive Verb Form

The present progressive marks action that is in the process of happening or is about to happen. It is an easy tense to learn since it is really a locative construction. The sentence:

gàlìzú...I am going.	(Lit. I am go-in.)
gɛ̀lɛ̀lìzú...I am not going.	(Lit. I am not go-in.)

Below are some examples:

gàlìzú táízù.	I am going to town.
gàvàzú pɛ́lɛ́íwù.	I am coming from town.
gàzìɛ̀zú kɔ́lɔ́vɛ̀lɛ̀wù.	I am walking to school.
gàɓìzèzù kɔ́lɔ́vɛ̀lɛ̀wù.	I am running to school.
gàlɛ̀ɛ̀zú gúlíízù.	I am climbing the tree.
gàvìlésù gúlúízù.	I am descending the tree.

Most verbs of motion (technically called intransitive because they can't take a direct object) can be followed by a locative of some sort.

2.6 Suggestions for Drilling the Present Progressive

1. Learn the above progressive tense sentences using the same progression suggested in section 2.1. Run this drill for all seven pronouns both affirmative and negative.

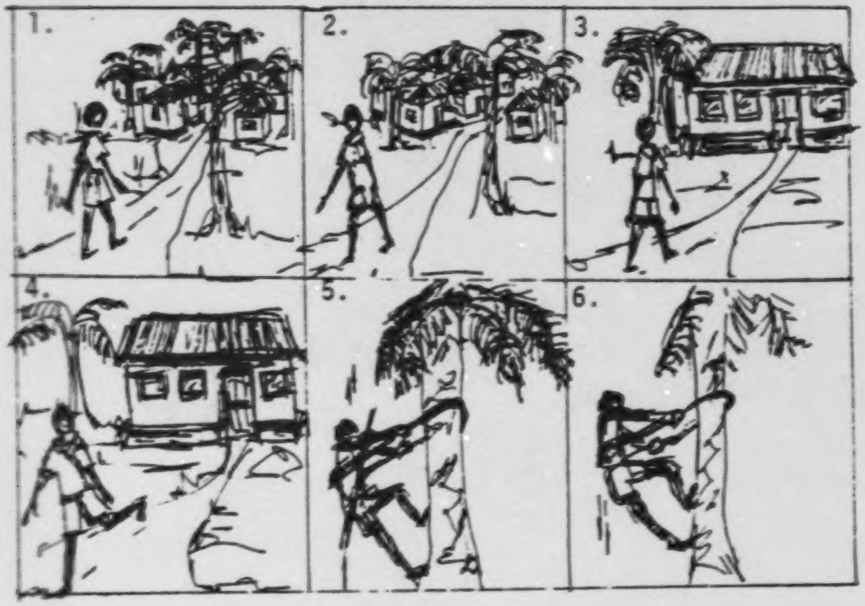
2. Repeat the drill with the tutor using rising intonation: "You are going to town?" with the learner responding appropriately.

3. Tutor can point to the pictures (following the same procedures) but asking the following questions.

1)	Mìnɛ́ ɣà èlììzú nà?	Where is he going?
	Mìnɛ́ ɣà évààzú nà.	Where are you coming from?
	etc.	etc.
2)	Zɛ̀ɓɛ́ɛ́ ɣàà è kɛ́ɛ́zù?	What is he doing?
	Zɛ̀ɓɛ́ɛ́ ɣàà gè kɛ́ɛ́zù?	What am I doing?
	etc.	etc.

4. The drill can be repeated in the negative.

   1) ɛ̱̀lɛ̀lìzú táázù. He is not going to town.



1. Tɔ́ lììzú táázù.
2. Tɔ́ wùlòzú táázù.
3. Tɔ́ lììzú kɔ́lɔ́vɛ́lɛ́wù.
4. Tɔ́ ɓìzɛ̀zù kɔ́lɔ́vɛ́lɛ́wù.
5. Tɔ́ lèezú gúlíízù.
6. Tɔ́ vìlɛ́sù gùlíízù.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Review

Since this is the end of the first five lessons of study, the learner should take time to review the material covered so far. This review should reinforce and deepen the learner's knowledge of the information presented there.

3.2 Writing Your Own Dialog

The learner should write a long dialog to perform either with another learner or the tutor. After writing the dialog it should be gone over with the tutor to correct the errors. Then it should be learned so that it can be acted out.

3.3 Hiding Game

Have the tutor take an object (orange, pencil, dime) and hide it somewhere in the room. Learner then asks tutor where is X. Tutor says it is in the room. Then learner must ask is it under the table, near the door, etc. until he locates it. If he does not, the tutor then tells him where it is. The game can be reversed so that the learner hides the object.

4. VOCABULARY

bú, wú...under
bú, wú...inside
búlú, wulu...outside

gúlíí, gúlú...tree
gwílé, wile...at the edge of

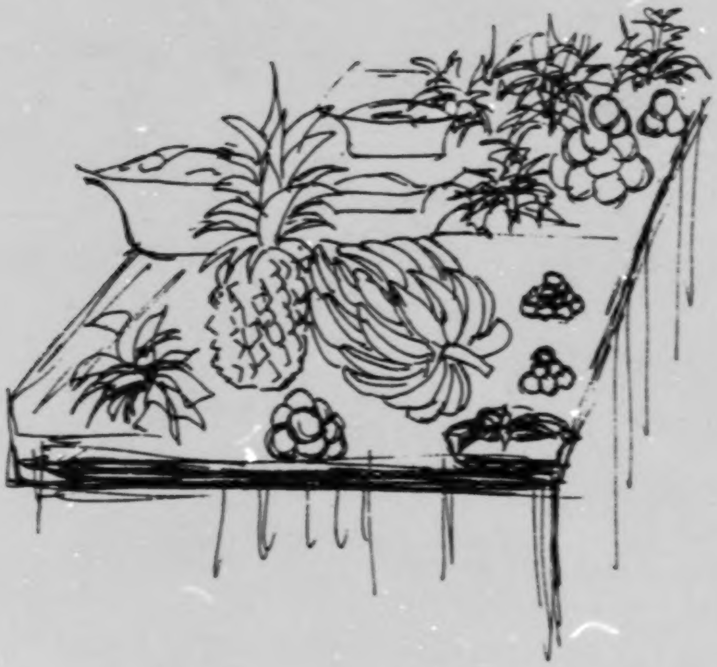
kóbà...beside
kúló, wúló...to come from, pull out

lɛ̀ɛ̀...to climb

máázù...over

vìlɛ́...to descend (see pílɛ́)

LESSON VI



1. TEXTS

1.1 Monolog: Dáámíŋàníítìɛ̀.

Dáámíŋànílámáá ɣá Lɔ̀ɔ̀màzùìzú níímá téw̃óínì témì. Gúlúvàà tànígà táá nà, yà kúló nà, ɛ̀lɛ̀ gílíá ɔ̀vɛ́ɛ́ míízù. Tá ɣá gàà évɛ́ɛ́ níímùlùbá èvɛ́ɛ́ máázàbà. Dáámíŋàníínìí yà kúló, fɛ̀ní è gílí ɔ̀vɛ̀ɛ̀ míízù. Yà gìlé pú kólúɣíízù, è sòɣìɛ̀ ɓɛtɛ́ là. Yà kpóló zíɣí, évɛ́ɛ́ kísɛ́bà, à pú bá à kɛ́ɛ́ è nɛ̀ɛ̀. Àníí yà gàà Làbííànú, èw̃óínì sóɣíɛ́ è mí gàà mɔ́kòlù. Aníí yà gàà Lɔ̀ɔ̀mànú, yà kpólów̃áláí wùù dìɣìvà àgɛ́ɛ́ è tɔ́bɔ̀ kɛ́ɛ́ è mí.

Breakdown: Dáámíŋàníítìɛ̀...Food stuffs.

1. Dáámíŋìníílámáá ɣà Lɔ̀ɔ̀màzùìzú níímá téw̃óínì témì.
There are many kinds of foodstuffs in Lorma country that they like to eat.
   láámá < tamaa...many
   Lɔ̀ɔ̀màzùì...Lorma country.
   níímá...that (the nii marks a following modifying clause)
   téw̃óínì...they like
   témì...they eat

2. Gúlúvàà tànígà táá nà, yà kúló nà, ɛ̀lɛ̀ gílíá ɔ̀vɛ́ɛ́ míízù.
Some fruits after you pick them, you don't cook them before you eat.
   gú¹úvàà...fruit   tree business
   táá nà...are there
   kúló...pick it
   ɔ̀vɛ́ɛ́...before
   míízù...eating

3. Tá ɣá gàà évɛ́ɛ́ nííḿùlùbá èvɛ́ɛ́ máázàbà.
They are oranges and bananas.
   tá ɣá gàa...they are
   èvɛ́ɛ́ X-ba...and   (ba rather than va after s words)
   níímùlù...oranges
   máázà...bananas

4. Dáámíŋànííníí yà kúló, fɛ̀ní è gílí ɔ̀vɛ̀ɛ̀ míízù.
(Some) foods that you pick, you have to cook them before eating.
   níí...marks following modifying class
   fɛ̀ní...have to

5. Yà gílé pú kólúɣíízù, è sòɣìɛ̀ ɓɛ̀tɛ́ là.
You put one in the pot to make soup.
   gílé...one
   sòɣìɛ̀...soup
   ɓɛ̀tɛ̀, kpɛ́tɛ́...make

6. Yà kpóló zíɣí, évɛ́ɛ́ kísɛ́bà à pú bá, à kɛ́ɛ́ è nɛ̀ɛ̀.
You take salt and pepper, put it in to make it sweet.
zíɣí   siɣi...take
kísɛ̀...pepper
nɛ̀ɛ̀...sweet

7. Aníí yà gàà Làbííànú, èw̃óínì sóɣíɛ́ è mí gàà mɔ́kòlù.
If you are Liberian, you will want to eat soup with rice.
Làbííà...Liberia
sóɣíɛ́...soup/sauce
gàà...with
mɔ́kòlu...rice

8. Aníí yà gàà Lɔ̀ɔ̀mànú, yà kpólów̃áláí wùù dìɣìvà àgɛ́ɛ́ è tɔ́bɔ̀ kɛ̀ɛ́ è mí.
If you are Looma, you put soda in the pot to make torborgie and eat it.
kpólów̃áláí...soda
díɣí...pot
tábògíí...torborgie
kɛ́ɛ́...make

1.2 Learning a Monolog

The procedure for learning a monolog is quite similar to that of learning a dialog. The steps are given below.

A. Listen to the above text without looking at the text. Try to pick out the familiar words. There will not be many.

B. Study the breakdown given above.

C. Listen to the above monolog while following along the breakdown. Gradually you will begin to hear the Lorma words and recognize their meaning. Continue to repeat this exercise until you can follow along with perfect understanding.

D. Listen to the monolog while following the Lorma transcription (without the English breakdown) until you feel you understand fully. If not go back to step C.

E. Listen to the monolog without looking at the book. You should still be able to understand it perfectly and recognize each word.

F. Comprehension

The tutor will read each sentence asking learner to give the meaning. Sentences may be given out of context.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Objects of the Verb

In the analysis of language we draw a distinction between the various noun phrases associated with a verb because of the various relationships that they can exhibit. The following English sentences illustrate some of these relationships.

1. He went to town.
2. I cooked the rice.
3. He passed the book to the man.
4. He bathed with soap.
5. She bought the cloth for her father.

In all of these sentences, the pronoun at the beginning of the sentence serves as the subject of the sentence. Usually the subject serves as an agent, the initiator of the action of the sentence. It is also possible to have full noun phrases as subjects.

6. The mayor of Zorzor went to town.

In addition to a subject-agent relationship there may be others. Sentence 1 above does not however have another case-like relationship. The phrase to town is a locative phrase (see lesson 5), therefore, verbs which have no additional noun phrases are termed "intransitive," that is the action of the agent (subject) does not carry through to an object. Compare sentences (1) and (2). In (2) the action of the agent does carry through to an object (rice). The verb in (2) is termed "transitive." The object of such sentences is termed the "direct object."

In addition to the two major case relationships (agent and object) there are others:

a) the indirect object; the recipient of the action (sentence 3), often called "dative";

b) the instrumental; the instrument with which the action was performed, (sentence 4);

c) the benefactive, the person (usually) for whom the action was carried out, (sentence 3).

This introduction to English grammar should help you to understand Lorma grammar. Because while these relationships are not marked in the same way, the same kind of relationships exist. To illustrate this, the Lorma equivalents of the above English sentences are given below:

1. Élììní táázù.
2. Gè mɔ́kùlù γìlìnì.
3. Té kɔ́lɔ́í lévénì zúnúíwɔ̀.
4. É wúónì gàà kpóló.
5. É sɛ́γɛ́í γèyàní nà kéyávɛ̀.
6. Gè kɔ́lɔ́í yéyánì máságììwɔ̀.

While the same case type relationships exist in Lorma, they are not marked in the same way with the exception of the subject.

a) Subject-agent. In both languages the subject-agent appears as the first noun phrase in the sentence...given normal word order.

b) Object. Unlike English, the Lorma verb appears before the verb. This makes Lorma an SOV (Subject Object Verb) like Basque, Japanese as opposed to an SVO as in English.

c) The indirect object in Lorma is generally marked by the position wɔ ∽ pɔ.

d) The instrumental object is marked by the preposition gaa.

e) The benefactive object is marked by the postposition vɛ ∽ bɛ.

Unfortunately, in Lorma, things are not quite so simple as the above statements would have you believe. That is Lorma has a large number of "displaced" direct objects. That is, for many verbs what is a direct object in English is an object of a postverbal position in Lorma. Below are some examples.

1. Direct object both English and Lorma

pɛ́tɛ̀...to see Gè pɛ́lɛ́í vɛ́tɛ̀nì.....I saw the house.
tílí...to call É máságìì lìlìnì....He called the chief.

2. Direct object + ba ~ va

vón....touch Gè vón máságììvà....I touched the chief.
wɛ́lɛ́...see Gè wɛ́lɛ́ máságììvà...I saw the chief.

3. Direct object + ma

bó.....tell Gè bó máságììmà.....I told the chief.

4. Direct object + gaa

w̃óínì..want Éwóīnì gàà dáámíí...He wants food.

2.2 Equational Sentences

An equational sentence is one in which an individual or set of individuals is assigned to a class in an equation-like statement.

Gà gàà tísɛ̀ì.	I am a teacher.
Tɔ́ gàà Lɔ̀ɔ̀mànú.	He is a Lorma person.
Tíɛ́ gàà Písk̀ɔ.	They are Peace Corps volunteers.

As is the case in the locative sentence, the verb 'to be' yɛ is not found in the present tense. It is present in the past tense however.

Gè yɛ̀ní gàà tísɛ̀ì.	I was a teacher.

The pronouns used in this sentence are the same as those used in the present locative and progressive. The negative uses the negative pronoun and lɛ̀.

	Affirmative	Negative
I	gà gàà tísɛì	gɛ̀lɛ̀ tísɛì
you$_s$	yà gàà tísɛ̀ì	ɛ̀lɛ̀ tísɛ̀ì
it	tɔ́ gàà tísɛ̀ì	ɛ́lɛ̀ tísɛì
we$_x$	gá gaà tísɛ̀ì	gɛ́lɛ̀ tísɛ̀ì
we$_n$	dá gaà tísɛ̀ì	dɛ́lɛ̀ tísɛ̀ì
you$_p$	wà gaà tísɛ̀ì	wɛ̀lɛ̀ tísɛ̀ì
they	tá gàà tísɛ̀ì	tɛ́lɛ̀ tísɛ̀ì

2.3 The verb w̃oi 'to like, love, want'

The verb w̃oi is irregular because it's past tense form, -ni, has a present tense meaning.

Gèw̃óínì gàà níímùlùì.	I like oranges.

There are a number of complications with this verb however. The first is that it takes a special set of object pronouns.

Éw̃óínì gàà zù.	He likes (wants, loves) me.
Éw̃óínì gàà yà.	He likes (wants, loves) you.
Éw̃óínì là.	He likes (wants, loves) it.
Éw̃óínì gàà gíέ.	He likes (wants, loves) us$_x$.
Éw̃óínì gàà díέ.	He likes (wants, loves) us$_n$.
Éw̃óínì gàà wìὲ.	He likes (wants, loves) you.
Éw̃óínì gàà tíέ.	He likes (wants, loves) them.

The negative is formed by the replacing the basic pronouns with the negative pronouns, and the negative particle lε.

ὲlὲ w̃óínì là.	He doesn't like it.

When the object of the verb is an action (e.g., I want to go.), the gàà is not used, and it is followed by a full sentence using the basic pronouns and the base form of the verb. The subject of the object sentence is the same as the main sentence.

Gèw̃óínì gèlìì táázù.	I want to go to town.
Éw̃óínì é dáámíí mì.	He wants to eat food.
Gé w̃óínì gé wúó gàà kpóló.	We want to wash with soap.

2.4 Suggestions for Studying w̃oi.

Question-Answer

1.	What do you want?	I want a banana.
	Zέɓέέ èw̃óínì là.	Gèw̃óínì gàà mááságìì.

This drill can be run with any of the charts that have been presented so far. In this way you can review the vocabulary.

2. Who does he want? — He wants us.
Ɓɛ́ɛ́ɣà éw̃óínì là? — Ɛ̀w̃óíni gàà gíɛ́.

This drill should be run using the pronoun chart.

3. Who does he love? — He loves me.
Ɓɛ́ɛ́ ɣà éw̃óínì là. — Ɛ́w̃óínì gàà zù.

4. What do you want to do? — I want to go to town.
Zɛ̀ɓɛ́ɛ́ èw̃óínì é kɛ́. — Gèw̃óínì gèlìì táázù.

I want to go home.
Gèw̃óínì gèlìì pɔtáázù.

Use the verb chart in Lesson V.

2.5 évɛ́ɛ́ X-ba...and

In languages such as Lorma, where the object precedes the verb, speakers are reluctant to place a long direct object before the verb. In Lorma, a number of devices have been developed to place some of the information which might otherwise appear before the verb after the verb. The above construction is one such example. When there are two objects, as in this sentence:

Ɣà kpóló zíɣí évɛ́ɛ́ kísɛ̀bá...
You take salt, and pepper...

When ba follows a strong conditioning word it remains ba, when following a weak conditioning word, it weakens to va, as in

èvɛ́ɛ́ máázàgíívà... ...and the bananas.

2.6 Understand, Know, Hear

A. Do you hear (understand) Lorma?

Yà Lɔ̀ɔ̀màgòò mɛ́ní?	Gɛ̀lɛ̀ Lɔ̀ɔ̀màgòò mɛ́nígà. Gà Lɔ̀ɔ̀màgòò mɛ́ní pélépèlè. Gè Wóínì gè Lɔ̀ɔ̀màgòò mɛ́ní.
English:	Wùìgòò.
French:	Flénzùwòò.
Kpelle:	Kpɛ́lɛ́sɛ́wóó.
Mandingo:	Mándígòò.
Bandi:	Ɓ̱ádíwòò.

B. Do you know the word for house in Lorma?
Ɛ̀ "house" nádáázíígíí wɔ̀ɔ̀nì Lɔ̀ɔ̀màgòóízù?

Yes, I know it.
Owè, gè kɔ́ɔ́nì.

I don't know.
Gɛ̀lɛ̀ kɔ́ɔ́nì.

C.

This is a _____.	Do you understand?	Yes, I understand.
Kópúí ɣà. (cup)	Ɛ̀ kɔ́ɔ́nì?	Owé, gè kɔ́ɔ́nì.
Pénsóí ɣà. (pencil)	Ɛ̀ kɔ́ɔ́nì?	Owé, gè kɔ́ɔ́nì.
Kɔ́lɔ́wèlɛ̀gìì ɣà. (paper)	Ɛ̀ kɔ́ɔ́nì?	Owé, gè kɔ́ɔ́nì.
ì̱lésàgìì ɣà. (eraser)	Ɛ̀ kɔ́ɔ́nì?	Owé, gè kɔ́ɔ́nì.
Kɔ́lɛ́í ɣà. (book)	Ɛ̀ kɔ́ɔ́nì?	Owé, gè kɔ́ɔ́nì.

2.7 Cultural Note: The Importance of Rice

While Americans and Liberians both eat rice, rice represents two fundamentally different concepts to these two populations. To the American, rice is a minor food eaten with butter, gravy, milk and sugar, or under chow mein. To a Liberian rice is practically synonymous with food: not to have rice is not to have eaten. Secondly, rice appears to the

American as a single variant (i.e., rice as opposed to potatoes, bread or noodles). To the Liberian, there are a large variety of rice dishes. There are those involving greens (collard, potato leaf, cassava leaf, water greens) as well as those used in palaver sauce. There are other items such as okra, bitter balls, egg plant, and beans. (Cassava, edo and plantains may be used in place of rice.)

You will find your experience in Liberia richer if you find out about these foods and how to cook them. It will give you something to talk about, help you to keep food costs down and keep you well fed.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning the Names of Foodstuffs.

On the following pages there are a number of charts depicting various food stuffs and animals found in Lofa county. These may be learned by the same techniques given in Lesson IV, section .

CHART I

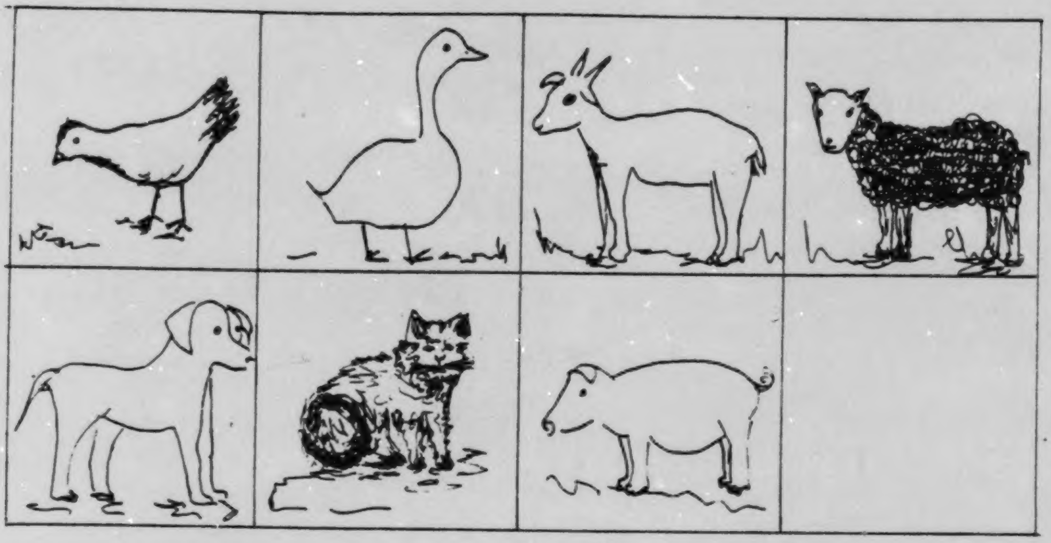


CHART I

1.	tɛ́ɛ́wùì	L	chicken
2.	wùìtɛ̀ɛ̀ì	L	duck
3.	bílíí	H	goat
4.	báálágìì	L	sheep
5.	gílɛ́wùì	L	dog
6.	nyálúúí	H	cat
7.	búíngìì	L	pig
8.	súɔ́í	H	(animal)

CHART II

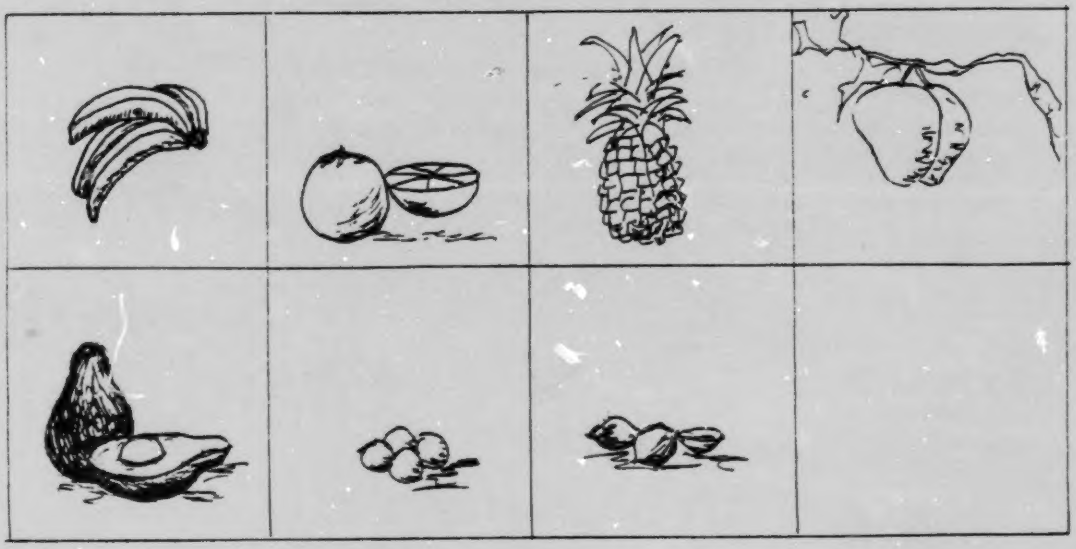


CHART II

1.	máázágìì	L	banana
2.	niímùlùgìì	L	orange
3.	wùìtùùì or kívɛ́gíí	H	pineapple
4.	wùìkpìlìì	L	papaya - pawpaw
5.	bɔ̀ɔ̀tàpòèngìì	L	butter pear (avacado)
6.	búlóngìì	L	plum
7.	niímùlùpɛ́lɛ́vɛ́lɛ́í	H	limes
8.	gùlùvàì	L	fruit (tree things)

CHART III

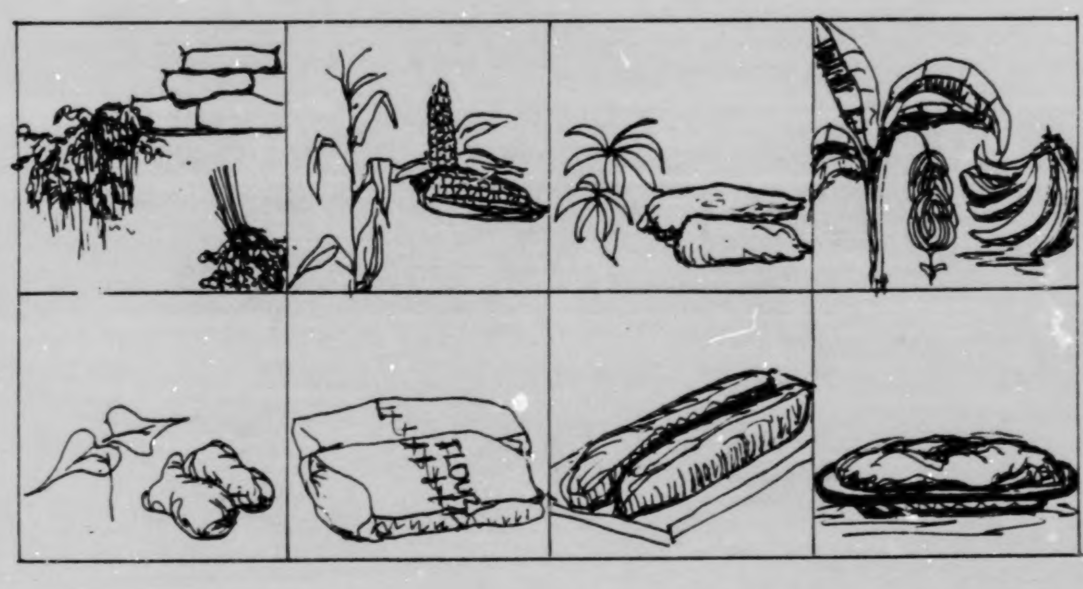


CHART III

1.	mɔ́lɔ́ɔ́vɛ́	H	rice
2.	kpázìì	L	corn
3.	màlàkàì	L	cassava
4.	máázákpɔ́gìì		plantain
	(or máázáwóózágíí)		
5.	bóí		(n) yam
6.	fɔ́lávàí	H	flour
7.	kpóólòì		bread
8.	dáámíŋɛ̀nìì		food

CHART IV

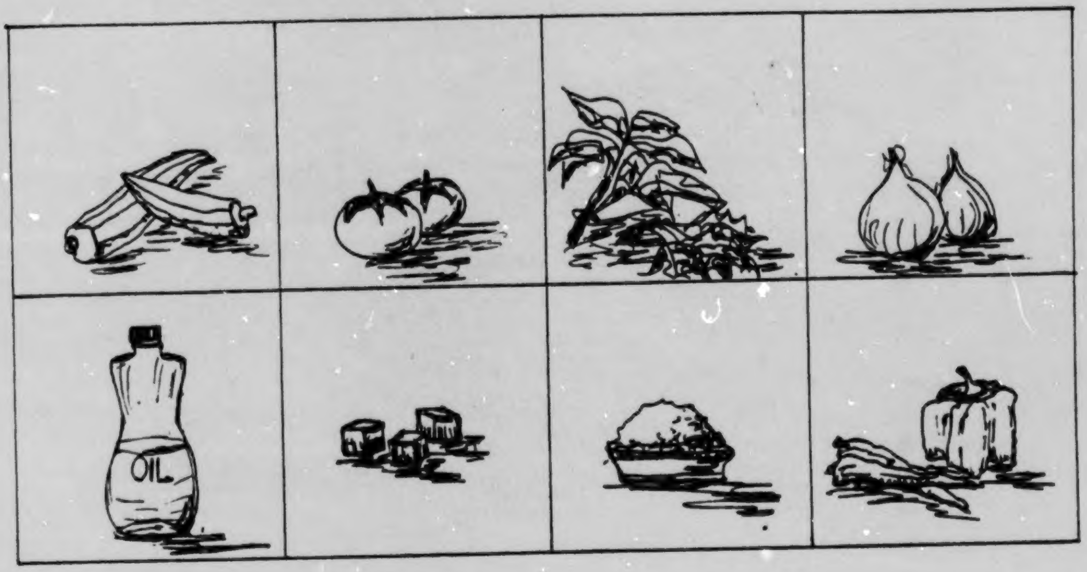


CHART IV

1.	kpáságíí	H	okra
2.	pɔ́bɔ́í	L	bitterball
3.	gúlùwùlùgíí		greens
4.	yáváí	H	onions
5.	gúléí	H	oil (palm)
6.	síkíísù	L	chicken soup
7.	kóléí	H	salt
8.	kísɛ̀zíí	H	pepper

4. VOCABULARY

àníí...if

bílíí...goat
bóí...yam
búíngìì...pig
ɓádíwòò...Bandi (language)

dáámí...food
dáámíŋání...food stuff (food-thing)
dáázígíí...word, name
díɣíí...pot

évéé X-ba...and X

fɛ́, vɛ́...for (somebody)
fɛ̀ní...you have to
fláwáí...flour
Flénzùwòò...French

géyá...palm of hand
gílɛ́wùì...dog
gílí...to cook
-góó...language
gúlɛ́í, gúlɔ́...(palm) oil
gúlúvàà...fruit (tree-things)
gúlúwùlùgíí...greens
gúó, (W, L)...wash

ìlésàgíí...eraser

kísègìì...pepper
kóólíɣíí...cooking pot
kópúí...cup

kɔ́lɔ́wɛ̀lɛ̀gìì...paper
kpásàgìì...okra
kpázìì...corn
kpɛ́lɛ́sɛ́wóó...Kpelle (language)
kpɛ́tɛ́...make, prepare, repair
kpólóí...salt
kpólóí...soap
kpólówáláí...soda (NaOH or NaHCO$_3$), bitter salt
kpɔ́ólóí...bread
kúló...to pick

Lɔ̀ɔ̀màgòòì...Lorma (language)
Lɔ̀ɔ̀màzùì...Lorma country

Mándíngòò...Mandingo (language)
màlàkàì...cassava
máázákpɔ́gìì...plantain
mɛ́ní, mɛ́lí...to hear, understand
mɔ́lɔ́ɔ́vɛ̀...rice (uncooked)
mɔ́kùlùì...cooked rice

nɛ́ɛ́...to be sweet
nyálúúí...cat

ówè...yes
ɔ̀vɛ́ɛ́...before

pélépèlè...a little
pɛ́tɛ̀...to see, look at
pɔ́bɔ́í...bitterball
pú...to put

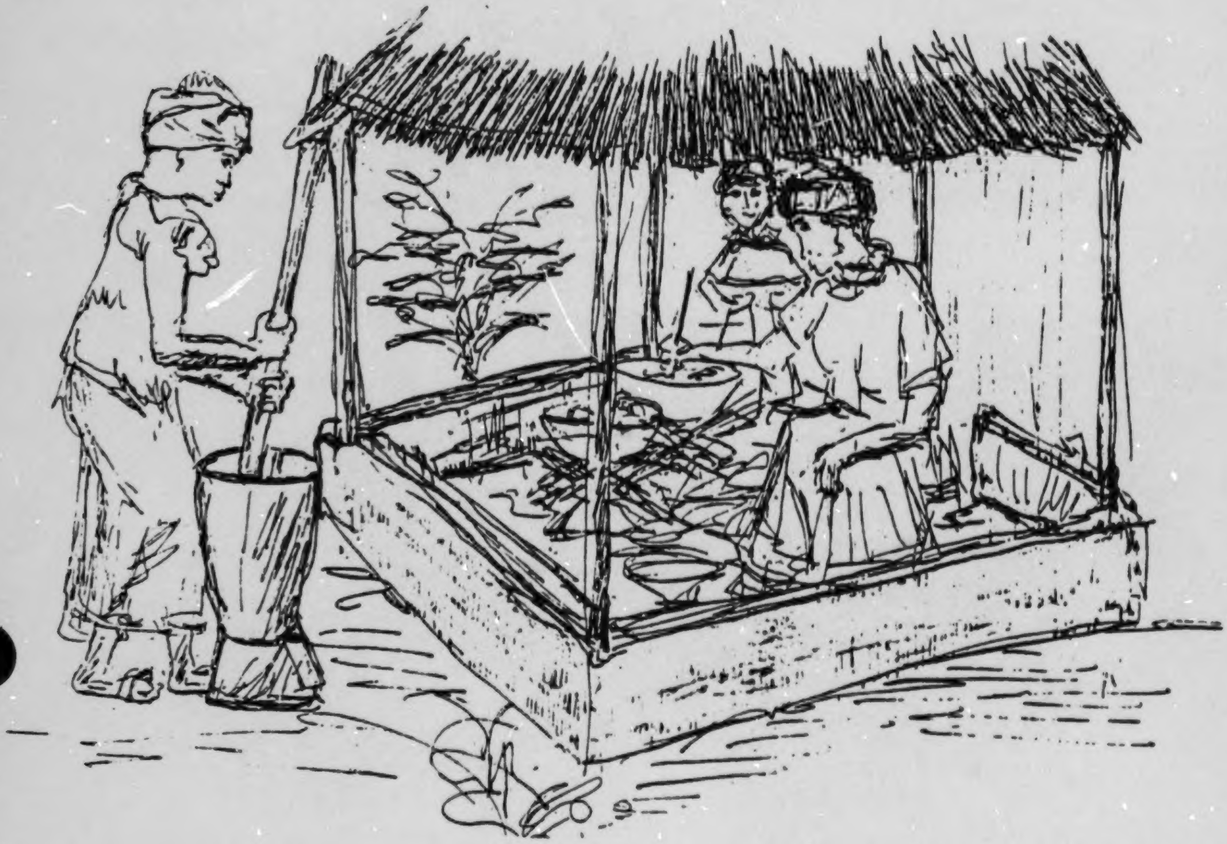
séγéí...cloth
síkíísù...chicken soup, bouillion
sòγìɛ̀ì...soup
súɔ́í...animal
támáá, lámáá...plentiful, many
tɔ́bɔ̀gíí...torborgie (see text)
tévé X-po...to send to
tɛ́ɛ́wùii...chicken
tílí...to see (visit)
tísɛ́í...teacher

ɯálá...to be bitter
Wùìgòò...English
wɛ́lɛ́...to see
wùìkpìlìì...pawpaw, papaya
wùìtɛ̀ɛ̀ì...duck (western chicken)

yáváí...onions

zúnúí...man

LESSON VII



1. TEXT

1.1 Monolog: Túwúɓɔ̀lɔ̀ì

Àníí tá γɛ̀ ná, túwúɓɔ̀lɔ̀ì γìlìzù, tá dɛ̀, tá túwúí wùù díγíízù, gàà éγííí. Àγìlì ná, tá púú kódáízù, té séγé. Tá séγé ná, tá púu kókóízù té zíɛ wùù má, gàà té gáyé wù. Tá gáyéwù ná, té mááγíɛ́í wùu kóólíγíízù, té káléí wùù sú, évɛ́ɛ sàà tɛ́ɛwùlùwúlúgíívà, tá kpòlèì. Véléí γà ná, tá túwúɓɔlɔ́í γìlìlá, gé wɔ́ɔ́vɛ̀ vélè.

1.2 Breakdown: Túwúɓɔ̀lɔ̀ì...Palm butter

1. Àníí tá γὲ ná, túwúɓɔ̀lɔ̀ì γìlìzù, tá dὲ, tá túwúí wùù díγíízù, gàà éγílí.

   If they cook palm butter (meaning if you want to...), they first put the palm nut in the pot.

   Àníí...if
   tá γὲ ná...they are there: an emphatic form of they
   túwúɓɔ̀lɔ̀ì...palm butter
   γìlìzù...cooking
   tá dὲ...they first
   túwúí...palm nuts
   wùù...put < púú
   díγíízù...in the pot
   gàà éγílí...to cook it

2. Áγìlì ná, tá púú kódáízù, té séγé.

   After cooking, they put it in a mortar and they pound it.

   Áγìlì ná...after cooking it
   tá...they
   púú...put it
   kódáízù...in the mortar
   té séγé...they pound it

3. Tá séγé ná, tá púú kókóízù té zíέ wùù má, gàà té gáyéwù.

   After pounding it, they put it in a bowl, add water and knead it.

   kókóí...bowl
   zíέ...water
   gáyéwù...knead

4. Tá gáyéwù ná, té mááγíέí wùù kóólíγíízù, té káléí wùù sú, évέέ sàà tέέwùlùwúlúgíívà, tá kpóléí.

   After kneading it they put the liquid into a cooking pot, they put in fish and chicken soup (maggi cubes) and salt.

   káléí...fish
   tέέwùlùwúlúgíí...chicken soup (bouillion cube)
   kpóléí...salt

5. Véléí ɣà ná, tá túwúɓ̀ɔlɔ́í ɣìlìlá, gé wɔ́ɔ́vɛ̀ vélè.

That is the way they cook palm butter, (that is) our own way.

véléí ɣà ná...this is the way

géwɔ́ɔ́vɛ̀...our own

1.2 Dialog: Zɛ̀ɓɛ́ɛ́ è kɛ́ɛ́zù?

1. Fólómó yà ná?

2. Nyákòì èvàà?

3. Vááɓɛ̀ɛsù.

4. Fáíyów̃ú lɛ̀ sù.

5. Gálá màmà.

6. Gálá màmà.

7. Zɛ̀ɓɛ́ɛ́ è kɛ́ɛ́zù.

8. Gà díɣíɣílízù.

9. Zɛ̀ɓɛ́ɛ́ è gílí.

10. Gà túwúɓɔ̀lɔ́làbáá ɣílízù.

11. Yà lévé lààlɛ̀, è túwúɓɔ̀lɔ̀làbáá ɓɛ́tɛ̀.

12. (See 2.1)

Breakdown: Zɛ̀ɓɛ́ɛ́ è kéézù? What are you doing?

7. Zɛ̀ɓɛ́ɛ́ è kɛ́ɛ́zù.

What are you doing?

Zɛ̀ɓɛ́ɛ́...what
kɛ́ɛ́zù...doing it

8. Gà díγíγílízù.

I'm cooking.

díγí...pot
γílízù...cooking (from gili)

9. Zɛ̀ɓɛ́ɛ́ è gílí?

What are you cooking?

10. Gà túwúɓ̀ɔlɔ́làbáá γílízù.

I'm cooking palm butter sauce.

túwú...palm butter
ɓ̀ɔlɔ́, kpɔlɔ (together with túwú...palm butter)
làbáá, dabaa...sauce

11. Yà lévé lààlɛ̀, è túwúɓ̀ɔlɔ̀làbáá ɓɛ́tɛ̀.

How do you make palm butter sauce?

lévé...pass through (What steps do you pass through in order to...)
lààlɛ̀...how
ɓɛ́tɛ̀, kpɛ́tɛ́...to prepare, make

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Verb Forms

Lorma verbs have four principal verb forms, the base, the present participle, the remote past, and the past participle. These terms have been chosen because in many cases these forms parallel their English equivalents in function, though not all. Below are some examples:

	weak conditioning		strong conditioning	
	go	break-it	see-it	catch-it
base	lìì	gálé	pɛ́tɛ̀	só
present p.	lììzú	gálézù	pɛ́tɛ̀sù	sósù
past	lììní	gálénì	pɛ́tɛ̀nì	sónì
past p.	lìíá	gáléá	pɛ́tɛ̀gà	sógá

As in the case of nouns, there are two types of verbs, strong conditioning and weak conditioning. The strong conditioning verbs (e.g., pɛ́tɛ̀, só) are followed by words and affixes beginning with strong consonants (su, ga) while weak-conditioning words (lìì, gálé) are followed by words with weak initial consonants (zu, a). When a new verb is encountered, the learner should determine whether the verb is a strong or a weak conditioning verb. This can be done by checking the verb in the present progressive. If the suffix is su, then the verb is strong conditioning. If the suffix is zu, then the verb is weak conditioning.

2.2 Past Tenses

Lorma has two past tenses, one termed a recent past (actually a present perfect)while the other is a remote or far past which is most like the -ed past in English.

2.3 Far Past

The far past tense is formed by using the basic pronouns, followed by the past tense form of the verb. Below are some examples:

gèlììní...I went	gè gílíní...I cooked it.
èlììní...You$_s$ went.	è gílíní...You$_s$ cooked it.
élììní...It went.	é gílíní...It cooked it.
gélììní...We$_x$ went.	gé gílíní...We$_x$ cooked it.
délììní...We$_n$ went.	dé gílíní...We$_n$ cooked it.
wòlììní...You$_p$ went.	wò gílíní...You$_p$ cooked it.
télììní...They went.	té gílíní...They cooked it.

2.4 The negative past

The negative past is formed using the negative subject pronouns and the negative particle lɛ̀. Below are some examples:

gɛ̀lɛ̀ lììní...I didn't go.	gɛ̀lɛ̀ gílínì...I didn't cook it.
ɛ̀lɛ̀ lììní...You$_s$ didn't go.	ɛ̀lɛ̀ gílínì...You$_s$ didn't cook it.
ɛ̀lɛ̀ lììní...He didn't go.	ɛ́lɛ̀ gílínì...It didn't cook it.
gɛ̀lɛ̀ lììní...We$_x$ didn't go.	gɛ́lɛ̀ gílínì...We$_x$ didn't cook it.
dɛ̀lɛ̀ lììní...We$_n$ didn't go.	dɛ́lɛ̀ gílínì...We$_n$ didn't cook it.
wɛ̀lɛ̀ lììní...You$_p$ didn't go.	wɛ̀lɛ̀ gílínì...You$_p$ didn't cook it.
tɛ̀lɛ̀ lììní...They didn't go.	tɛ́lɛ̀ gílínì...They didn't cook it.

NOTE: The verb to go lìì is sometimes heard with a short vowel (e.g. li).

2.5 The verb to be

Like other verbs, the verb to be has four principal parts, though as pointed out in Lesson V, the verb γɛ̀ is generally omitted in the present tense. Below are the principal parts of the verb.

base	γɛ̀
present part.	γɛ̀zú
past	γɛ̀ní (negative ŋɛni)
past part.	γɛ́á

The past tense formation of the verb to be is a straight-forward, save for the replacement of the form γɛ̀ní by ŋɛ̀ní following a negative. Below are some examples:

Gèyɛ̀ní pɛ́lɛ́íbù.	I was in the house.
Gèyɛ̀ní gàà tísèì.	I was a teacher.
ɛ́lɛ̀ ŋɛ̀ní ná.	He was not there.
ɛ́lɛ̀ ŋɛ̀ní gàà tísɛ̀ì.	He is not a teacher.

NOTE: The past progressive is formed in a way analagous to that of English.

gèyɛ̀nì lìzú.	I was going.

2.6 Suggested Drills for Learning the Far Past

For the first set of drills, use the chart from Lesson V, section 3.3. If the class is large, the tutor should arrange to have a larger version of the chart made.

The types of drill that can be used to learn verb tenses are as follows:

A. Discrimination

The tutor points to one of the cells and says the appropriate sentence, either in the present or remote past. The learners respond by saying either zàà 'today' if the sentence is present or ŋìǹà 'yesterday' if it is remote past.

B. Dictation

The tutor says the sentences in the cells for the learners to write down.

C. Repetition

The tutor points to one of the cells and says the appropriate sentence in the remote past and the learners repeat. The cell-by-cell build-up should be used here.

D. Question-Answer

1) The tutor points to a cell and says:

Zὲɓέέγà èγὲní kέέzù...What was he doing here?

The learners respond accordingly.

2) The tutor points to a cell and says a sentence which may or may not be appropriate to the cell. Learners respond either affirmatively or negatively depending on the situation.

Óyè, èlììní, táízù.	Yes, he's going to town.
ὲlε lììní táízù.	No, he's not going to town.

E. Transformation

A transformation drill is one which asks the learner to manipulate the sentence in some way. For learning the remote past, the following types of transformation drills are suggested.

1)	present to past	Zúúnúí lììzú táázù. → Zúúnúí lììní táázù.
2)	past to present	Zúúnúí lììní táázù. → Zúúnúí lììzú táázù.
3)	present negative to past negative	Zúúnúí lὲ lììzú táázù. → Zúúnúí lὲ lììní táázù.
4)	past to past negative	Zúúnúí lììní táázù. → Zúúnúí lὲ lììní táázù.
5)	first person past to second person past	Gà lììní táázù. è lììní táázù.

Use the verbs listed in Charts I and II at the end of this section.

F. Substitution

The tutor provides a key sentence which the learner repeats:

èlììní táízù.

This may have to be repeated three or four times to get the learners to respond quickly. Then the tutor provides a key word or phrase such as vani 'came' and the learners respond by saying èvànì táízù.

To begin with, the substitutions should be kept simple, that is, substitute only the same kind of word, be it pronoun, verb, or whatever: only after the learner can handle this simple substitution should more complex types be attempted.

G. Pronoun Drills

The pronoun drill, Lesson V, section 3.1 can be run here using past tense forms.

H. In addition to using the verb chart (Lesson V, section 3.3) the verb charts on the following pages should be used.

CHART I

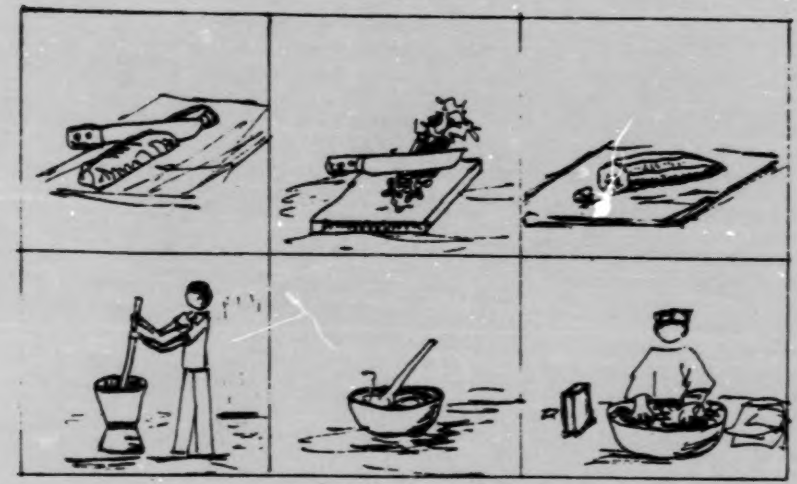


CHART II

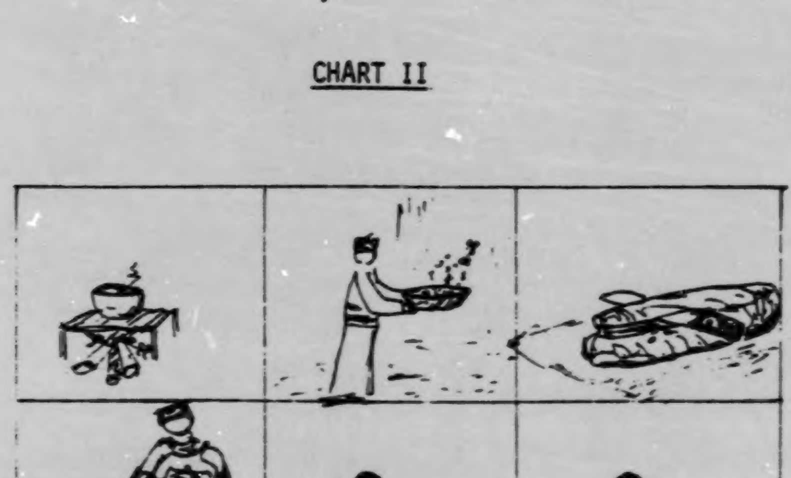


Chart I

1.	cut	maálɛ́vɛ́	W
2.	chop greens	sɛ́vɛ́	W
3.	remove stem	dáábɛ́lɛ́	W
4.	pound	síɣí	W
5.	stir	póté	S
6.	knead	gáyéwù	S

Chart II

1.	cook	gílí	W
2.	remove chaff	gáávɛ̀ɛ̀	W H
3.	peel	káláwó	S L
4.	wash	gúó	W L
5.	eat	míí	W L
6.	drink	kpɔ́lé	W L

2.7 Stative Sentence

A stative sentence is one which indicates that the subject is in a certain state.

zíɛ́ ɓàdívɛ̀.	The water is hot.
zíɛ́ lɛ̀ ɓàdínì.	The water is not hot.
kpáánàgɛ̀.	It is hard.

In Lorma, stative sentences are formed by adding one of two suffixes to the verb:

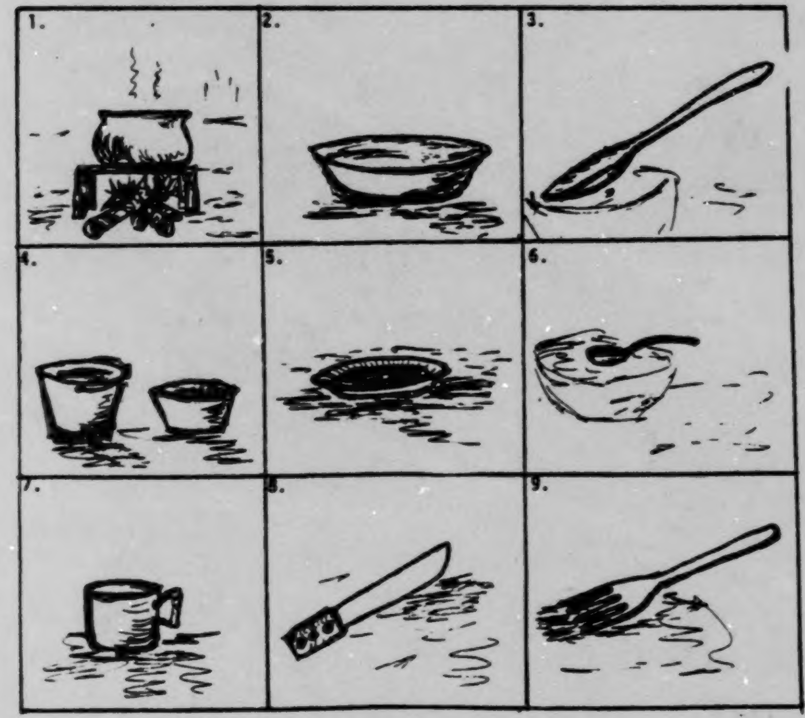
-vɛ	Following weak conditioning words.
-gɛ	Following strong conditioning words.

In the following listing of adjectives, each object is marked in such a way to indicate the tone and form of the following affix. If the adjective is followed by a W, the stative affix is -vɛ, and if S, the affix is -gɛ. Accordingly the H and L marks whether the affix is high or low-toned.

kpádí	W L	hot	kóózà	W L	tall
déí	W L	cold	kpáánà	S L	hard
téí	W H	black	pólózáá	S L	old
gúwá	W L	clean	kpúwó	W L	short
kɔ́lɔ́	S L	tired	níínɛ́	W L	young/new
nɔ́w̃ɔ́	W L	dirty	kpɔ́ɔ́ló	W H	fat
pɛ́nɛ́	W H	small	kómá	W H	stingy
pá	S L	good	kpɛ́tɛ́	W H	rich
kpákpá	W H	large	mɔ́lɛ́	W L	poor
nɔ́wɔ́	W L	ugly	kólé	W H	white
ỹów̃ú	W L	evil	kpóí	W H	red
nɛ́ɛ́	W H	sweet	kpóé	W H	blue
kpódá	W H	sour	kpózí	W L	yellow
w̃álá	W L	bitter			

CHART III

Kitchen Utensils



3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning the Names of Cooking Utensils

The cooking utensils found in a Lorma home usually include the following:

cooking pot	kóólíɣíí	spoon	mítɛ́í
pan	kókóí (pánīí)	cup	kòpùgíí
cooking spoon	kólúmítɛ́í	knife	bówáí
bowl	ɓòlíí	fork	fɔ́ɔ́í
plates	pílítì		

Take these items and arrange them between you and your tutor and learn them using the gradual build-up that you have been working with. If you cannot obtain this equipment, use the following chart. (III)

3.2 How to Cook X

Now that you know how to cook palm butter, you may want to learn how to cook something else. Ask your tutor what he likes to eat. Then ask how to cook it. Record this on tape, then go over the tape, in the same way as before, except ask the tutor to help you understand the sentences.

Ideally, to follow up this exercise, you should actually attempt to cook the food that you have inquired about. Probably the dish that you have chosen will be among the following:

beans	tɔ́wɔ́í
okra	kpáásàgìì
palaver sauce	kɔ́lɔ́wɔ̀lɔ̀ì
potato leaf	zɔ́wɔ́dáɣáí
cassava leaf	máádàɣàì

4. VOCABULARY

bówáí...knife
ɓòlíí...bowl

dáábɛ́lɛ́...to remove stem
dábáí...sauce
déí (W L)...to be cold

fɔ́ɔ́í...fork

gáávɛ̀ɛ (W H)...to remove chaff
gáγéwù...to knead
gálé...to break it
-gɛ...stative affix (following
strong conditioning nouns)
gúwá (W L)...to be clean
γɛ̀...to be

káláwó (S L)...to peel
káléí...fish
kódáí...mortar
kókóí...pan
kókóí...bowl
kólé (W H)...to be white
kólúmítɛ́í...cooking spoon
kómá (W H)...to be stingy
kóólìγìì...cooking pot
kóózà (W L)...to be tall
kɔ́lɔ́...to be tired
kɔ́lɔ́wɔ̀lɔ̀i...palaver sauce
kɔ̀pùgíí...cup
kpáánà...to be hard
kpádí (W H)...to be hot
kpákpá (S L)...to be large

kpází (W L)...to be yellow
kpɛ́tɛ́ (W Y)...to be rich
kpódá (W H)...to be sour
kpóé (W H)...to be blue
kpóí (W H)...to be red
kpɔ́lé (W L)...to drink
kpɔ́ló (W H)...to be fat
kpúwó (W L)...to be short

máádàγàì...cassava leaf
máálɛ́vɛ́ (W)...to cut
mááγíɛ́í...liquid - supernaut
míí (W L)...to eat
mítɛ́í...spoon
mɔ́lɛ́ (W L)...to pour

nɛ́ɛ́ (W H)...agreeable
nɔ́wɔ́ (W L)...to be ugly

pá (S L)...to be good
pílítì...plate
pólózáá (S L)...to be old
pótè...to stir

séγé...to beat, pound
sɛ́vɛ́ (W)...to chop greens
sóó (S)...to catch

téí (W H)...to be black
tévéγɛ̀lɛ̀...to pass through
tɛ́ɛ́wùlùwùlùgíí...chicken soup (magie)
túwúɓɔ̀lɔ̀ì...palm butter
túwúí...palm nuts

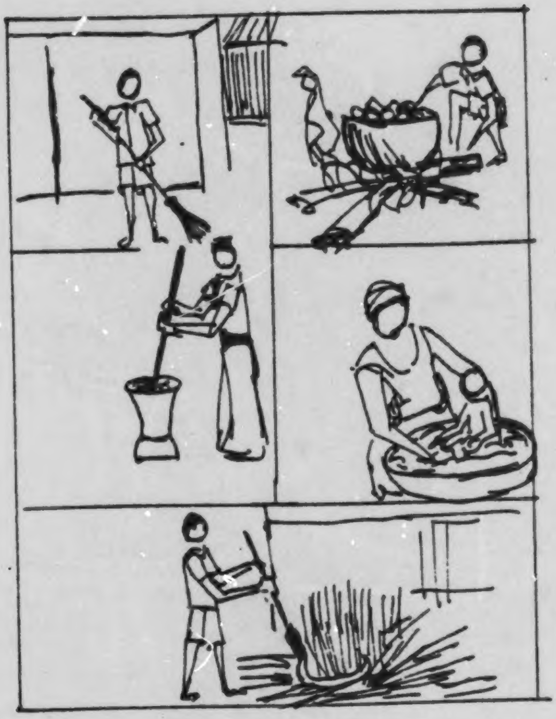
vèlè...way, procedure

-vɛ̀...stative affix (following
weak conditioning words.

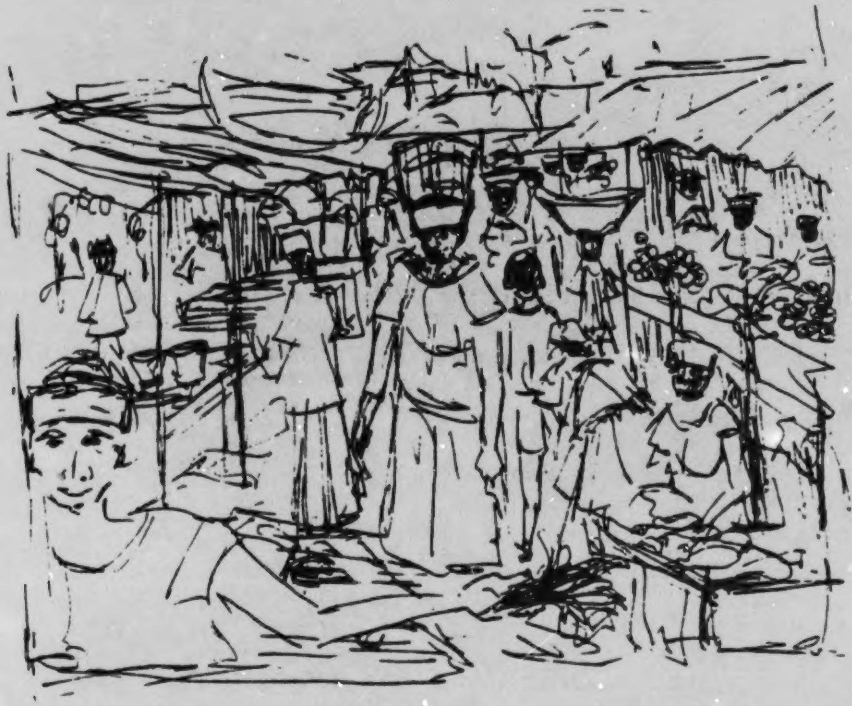
zàà...today

zìɛ̀ì...water

zɔ́wɔ́dáɣáí...potato leaf



LESSON VIII



1. TEXT

1.1 Monolog: Zɔ̀zɔ́zàɣáí.

Fólónɛ̀pɛ́ zàɣáí ɣàlésú Zɔ̀zɔ́ó. Fɛ̀ní sɛ̀dífólónɔ́ ɣà tɛ́lɛ̀ pɔ́dílɔ́ɔ́ là. Yàì ná zàɣáízù yàzóó è ŋɛ́nínɛ̀pɛ́ sɔ̀lɔ̀wó níí èw̃óínì. Yàzóó è mɔ́lɔ́zɛ́ vɛ̀tɛ̀, évɛ́ɛ́ máázákpɔ́ɔ́bà évéé mánákúvà. Yàzóó è gúlúwùlùkpógápɛ́ pɛ̀tɛ̀ sàɣáízù. Yàzóó è kálé vɛ́tɛ̀, tábàgó gàà kízɛ́, kpóló évɛ́ɛ́ kpólów̃álávà nà. Nììtìɛ ɣèyà, nìì èw̃óí èyèè, èlìì lá yàvɛ̀lɛ́ílà.

Breakdown: Zɔ̀zɔ́zàɣáí...Zorzor Market

Zɔ̀zɔ́...Zorzor   zàɣáí   sàɣá...market

1. Fólónɛ̀pɛ́ zàɣáí ɣàlésú Zɔ̀zɔ́ó.

Every day, there is a market in Zorzor.

fóló...day   nɛ̀pɛ́...every   ɣàlézú...is in

2. Fɛ̀ní sɛ̀dífólónɔ́ ɣà tɛ́lɛ̀ pɔ́dílɔ́ɔ́ là.

But you cannot transact business there on Sunday.

fɛ̀ní...it is necessary (combines with the negative sentence)

sɛ̀dífólónɔ́...Sunday   nɔ́...certain (in this context 'any')

tɛ́lɛ̀...they not   ɣà...emphatic market

pɔ́dílɔ́ɔ́...transact business   là...there

3. Yàì ná zàɣáízù yàzóó è ŋɛ́nínɛ̀pɛ́ sɔ̀lɔ̀wó níí èŵóínì.

You who are (there) in the market (you) can get anything that you wish.

yàì...(used to mark a modifying clause in the market)

yàzóó...you can   sɔ̀lɔ̀wó...obtain

ŋɛ́níníí...these things (the níí...this relates to the following clause èŵóínì...that you want)

níí...that (marks relative clause)

4. Yàzóó è mɔ́lɔ́zɛ́ vɛ̀tɛ̀, évɛ́ɛ́ máázákpɔ́ɔ́bà évéé mánákúvà.

You can see hulled rice, and plantain and cassava.

vɛ̀tɛ̀, pɛ̀tɛ̀...see

5. Yàzóó è gúlúwùlùkpógápɛ́ pɛ̀tɛ̀ sàɣáízù.

You can find all sorts of greens in the market.

gúíúwùlù...greens   kpógápɛ́...all kinds of

6. Yà zóó è kálé vɛ́tɛ̀, tábàgó gàà kízɛ́, kpóló évɛ́ɛ́ kpólów̃álávà nà.

You can find fish together with pepper, salt, and soda.

kálé...fish   tábàgó gàà...together with

kízɛ́...pepper   kpóló...salt

évɛ́ɛ́ X-va...and X

kpólów̃álá...soda < literally...bitter salt

7. Nììtìɛ̀ ɣèyà, nìì èw̃óí èyèe, èlìì lá yàvɛ̀lɛ́ílà.

The things that you bought that you wanted, you take them home.

nììtìɛ̀...these (the nìì marks a following modifying clause)

ɣèyà...bought   nìì...this (another modifying clause)

èyèè...your hand (èw̃òì èyèè = you wanted to have)

èlìì lá...you go with them

yàvɛ̀lɛ́îlà...to your house

1.2 Dialog: Tévɛɛmákɛtí.

1. Bóí, yà ná.

2. Kèyà èvàà.

3. Líídè ɣá gàa yà zɔ̀ɔ̀lą́ítìɛ̀.

4. Máázagíí ɣà gàà félégɔfòwùŋ.

5. Máázàgéngén à gàà náí.

6. Tɛ́ɛ́ŋàì ɣà gàà sɛ̀nɛ̀gílá.

7. Zɛ̀ɓɛ́ɛ́ ɣá èw̃óínì.

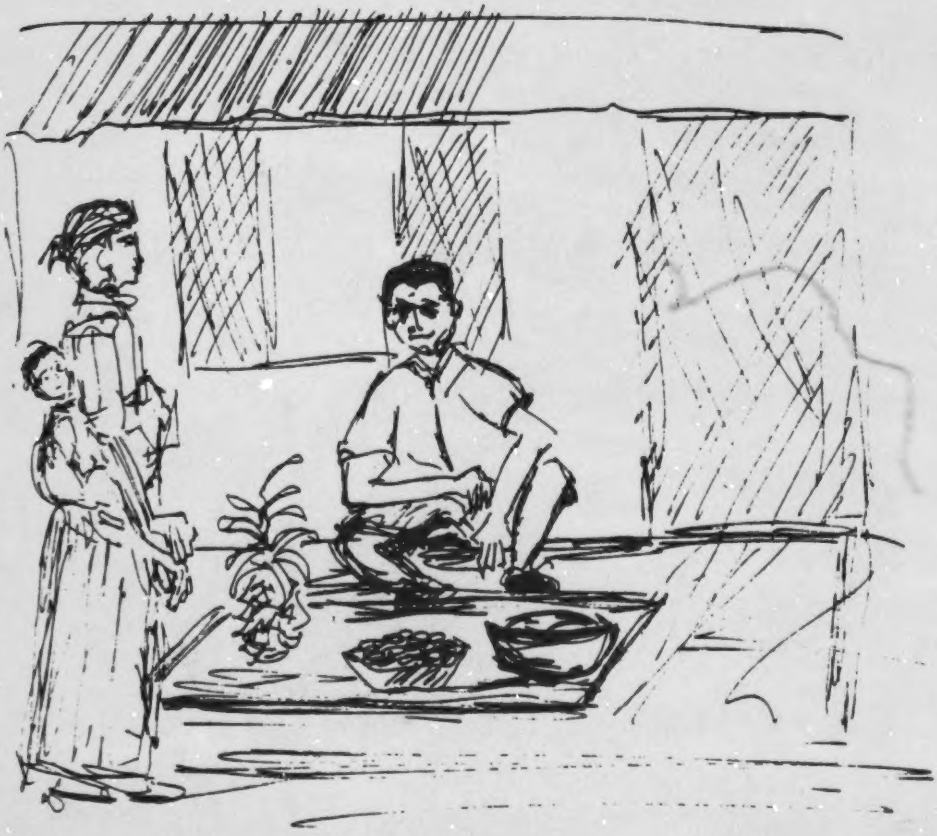
8. Gèw̃óínì gàà máázágìì.

9. Fóŋ ɣà gàà máázágìì.

10. Máázáfélégò ɣà.

11. èmàmà.

12. èmàmà.



Breakdown: Tévɛ̀ɛ̀ mákɛ́tí...Table market

3. Líídè γá gàa yà zɔ̀ɔ̀láítìɛ̀.

How much are your market things?

líídɛ̀...how much

zɔ̀ɔ̀láí...from   sɔ̀ɔ̀láí...merchandise including food

4. Máázágíí γà gàà félégɔ̀fòwùŋ.

Bananas are two for a nickle.

félégɔ̀...two   fòwùŋ...five cents

5. Máázàgéngén γà gàà náí.

Fried plantains are a dime.

náí...ten

6. Tɛ́ɛ́ŋàì γà gàà sɛ̀nɛ̀gílá.

Boiled eggs are twenty cents

tɛ́ɛ́...chicken   ŋàì...egg

sɛ̀nɛ̀...twenty cents < shilling

gílá...one

7. Zɛ̀ɓɛ́ɛ́ γá èw̃óínì.

What do you want?

zɛ̀ɓɛ́ɛ́...what   w̃óínì...want

8. Gèw̃óínì gàà máázágìì.

I want bananas.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Number System

The number system from one to ten is not difficult to learn. In learning to count, use your fingers. You will note that it is common in West Africa to begin with the little finger of your right hand and proceed to the thumb. Numbers six to ten are done in a like manner with the left hand.

1.	gìlá	másííɣìlá	one match
2.	félégɔ̀	másíí félégɔ̀	two matches
3.	sáágɔ̀	másíí sáágɔ̀	three matches
4.	náágɔ̀	másíí náágɔ̀	four matches
5.	dóólùò	másíí dóólùò	five matches
6.	dɛ́zìdà (dɛ́ɛ́zdà)	másíí dɛ́zìdà	six matches
7.	dɔ́fɛ́là	másíí dɔ́fɛ́là	seven matches
8.	dɔ́sávà	másíí dɔ́sávà	eight matches
9.	tàwù	másíí tàwù	nine matches
10.	púúgɔ̀	másíí púúgɔ̀	ten matches

After learning to count on your fingers practice counting other things.

matches	ŋáábùlágìi (másíí)
ants	púpúí
peppers	kízɛ̀gìi
rice seed	mɔ́lɔ́ɣáí
etc.	

2.2 The Monetary System

With these numbers, it is possible to learn the money terminology. Although the Liberian economy is based on the U.S. dollar, much of the terminology is derived from the British pound.

1¢	kàpàgílá	kàpàgíí
5¢	fówúngìì	(kàpà dóó lùò)
6¢	fówún kàpà gìlá	(kàpà dɔ́zdà)
10¢	nàìgìì	(kàpà púúgɔ̀)
15¢	éétíngíí	
20¢	sɛ̀nìgìlá...one shilling	
25¢	sɛ̀nìgìláfòwùn	
50¢	sɛ̀nìfélégɔ̀nàì	(20 X 2) + 10
$1.00	sɛ̀nìdóólùò dàlàgìlá	(20 X 5)
$4.00	pòwùngìlá	
$5.00	dàlànáágɔ̀	

Practice counting to $1.00 by 5¢ intervals.

Practice counting to 10¢ by 1¢ intervals.

2.3 Díídè...how much/how many.

The question word díídè ~ líídè can be used as a noun, asking how much or how many or as an adjective asking how many somethings.

1. Díídè yà gàà yàzɔ̀ɔ̀láítìɛ̀...how much is your merchandise?
2. Díídè yà èŴoínì nà...how many do you want?
3. Sɔ́w̃ɔ́i yà gàà lììdè...how much is the price?
4. Núlììdè yá èvààní...how many people came?
5. Máázà díídè yá é ná...how many bananas are there?
6. Máázàdíídè yá ééyà...how many bananas do you have?

2.4 Exercise: Bargaining Dialog.

Take a number of different objects...bananas, money, stones, matches or whatever is available. Practice the following dialog.

1. What do you have?

Zɛ̀ɓɛ́ɛ́ ɣà éeɣà?

2. I have two bananas.

Máázàfɛ́lɛ́gɔ̀ɣá.

3. How many bananas do you have?

Máázàdíídè ɣà èzèɣà.

4. I have 4 bananas.

Máázànáágɔ̀ ɣá ézéɣà.

5. How much are they?

Dììdè ɣá gààtìɛ̀.

6. One for 5¢.

Gílá ɣà gaa fówún.

7. How much for all?

Dììdè ɣá gàà tékpɔ̀gɔ́pɛ̀.

8. 20¢

Sɛ̀nìgìlá.

2.5 Plurals

Lorma has two plurals, one for indefinite and the other for definite. The indefinite plural is added directly to the noun base. The indefinite plural has two forms, one, -a, follows weak-conditioning words and the other, ga, follows strong-conditioning word forms.

kpásàgìì	kpásàgà		pɛ́lɛ́í	pɛ́lɛ́á	house
máságìì	máságà	chiefs	tɛ́ɛ́	tɛ́ɛ́á	fowels
kísɛ́gìì	kísɛ́gà		pélééí	péléá	roads

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The definite plural is formed from the definite singular. There are three definite singular forms. As mentioned earlier, -gii follows strong conditioning words, and -i follows weak-conditioning words. There are a number of words of the form Cii, Cei, Cee and Cai for which no definite suffix is detectable: NOTE: C = consonant.

séé...elephant   kpỹí...worm

In addition, there is a third definite suffix -vɛ, added to locative type words.

ŋétià...outside   ŋétìàvɛ̀...the outside ~ outside place

zúw̃á....ground   zuw̃ávɛ̀....the ground ~ ground place

tòdòlàvɛ̀..forehead

gázúvɛ̀....eye

dáávɛ̀.....mouth

Once the definite is formed the plural tìɛ̀, from tíɛ́ 'they' is added.

The difference between the definite and indefinite plurals is the same as the difference between the definite and indefinite singular. The indefinite plural means "some", but unspecified, while definite plural means that the noun has been specified previously.

Máságàà táá vɛ̀.	Some chiefs are here (but their number, and other facts have not been specified).
Máságììtìɛ̀ táá vɛ̀.	The chiefs (that you told me about) are here.

2.6 Exercises for Practicing Plurals

Using the various noun charts practice forming the plural. (Before you try, make sure you are familiar with the identification of the word in the singular.)

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Marketing

Now that you are armed with the linguistic tools, you should go to the market and practice your buying. By this time you should know the names of every type of produce on display. If you do not, you have only to ask.

If you have to ask, however, buy it and bring it home with you, then you can practice its pronunciation with your tutor.

If you are studying the language in a part of the country where Lorma is not spoken, then we recommend that you go to the market in your area and get the experience of being in the market and purchasing items.

Bring the items home with you and practice the same market procedure with your tutor.

3.2 Market Organization

In larger markets you will note that there is considerable organization to the market, even if there are no market stalls. While you are going through the market, make a mental note of what you see, and try to reconstruct it as a map when you get home. You will find that it will take several visits before you have it all down. Find out what fees a market person must pay to be permitted to trade. Find out whether some days are considered more important than others.

3.3 Vocabulary Study

Review all the vocabulary to date (see the summary at the end of each lesson).

Put them on flash cards if you haven't done so already. Rather than an English gloss, it is preferable to put a picture of the object, because this will help you to relate to the thing itself and not have to go through a translation of it.

Once you have made the flash cards, practice the definite singular, definite plural, and indefinite plural. Ask your tutor to use them in a sentence. Encourage the tutor to use a variety of sentences. Make sure you understand the sentence, then write it down on the flash card, with a translation with it. Then repeat the sentence for your tutor.

NOTE: This drill can be repeated on different occasions each time adding a new set of questions.

On your way to work, market, lessons, etc., identify objects on the way: houses, trees, children, and count them from one to ten.

4. VOCABULARY

-à...indefinite plural (see
Lesson 8, section 2.4)

dàlàgíí...dollar
dɛ́ɛ́zìdà...six
díídé, líídé...how much
dóólùò...five
dɔ́ɔ́fèlà...seven
dɔ́ɔ́sávà...eight

éétíngíí...15¢

félégɔ̀...two
fówúngìì...nickel

-gà...indefinite plural (see
Lesson 8, section 2.4)
géngén...to fry
géyá...to buy
gìlágìì...one
ɣálé...there is

kàpàgíí...penny
kpógápɛ́...all sorts of
kpỹí...worm

máázàgèngèn...fried plantains
másíí...matches
mɔ́lɔ́ɣáí...rice seed

náágɔ̀...four
nàìgìì...dime
nɛ̀pɛ́...every

ŋáábùlááɡìì...matches
ŋáí...egg (see tɛ́ɛ́ŋàì)
ŋétèà...outside
ŋɛ́tìàvɛ̀...the outside

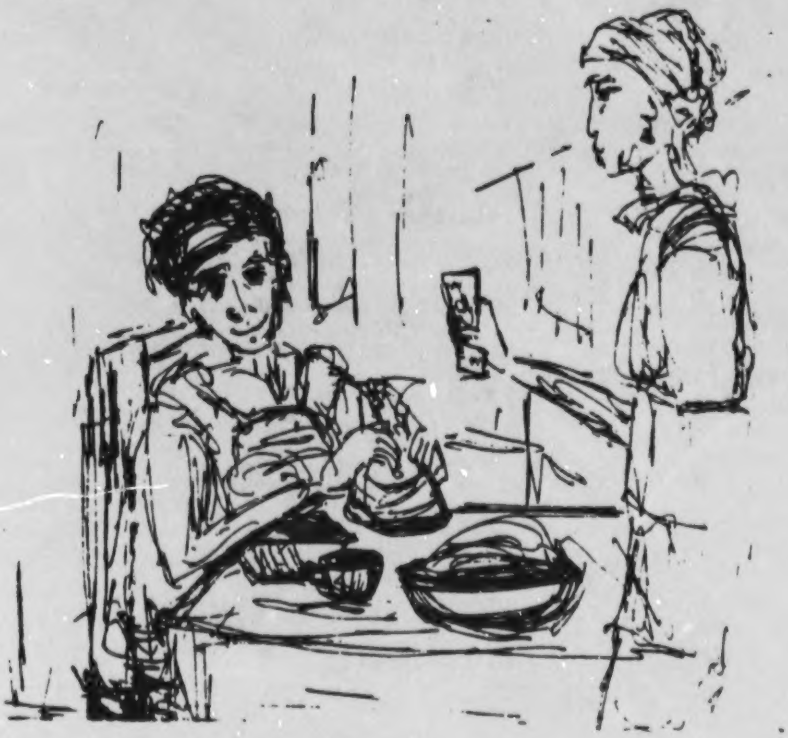
póngìì...pound $4.00
pɔ́dílɔ̀ɔ̀...transact business
púpúí...ants
púúgɔ̀...ten

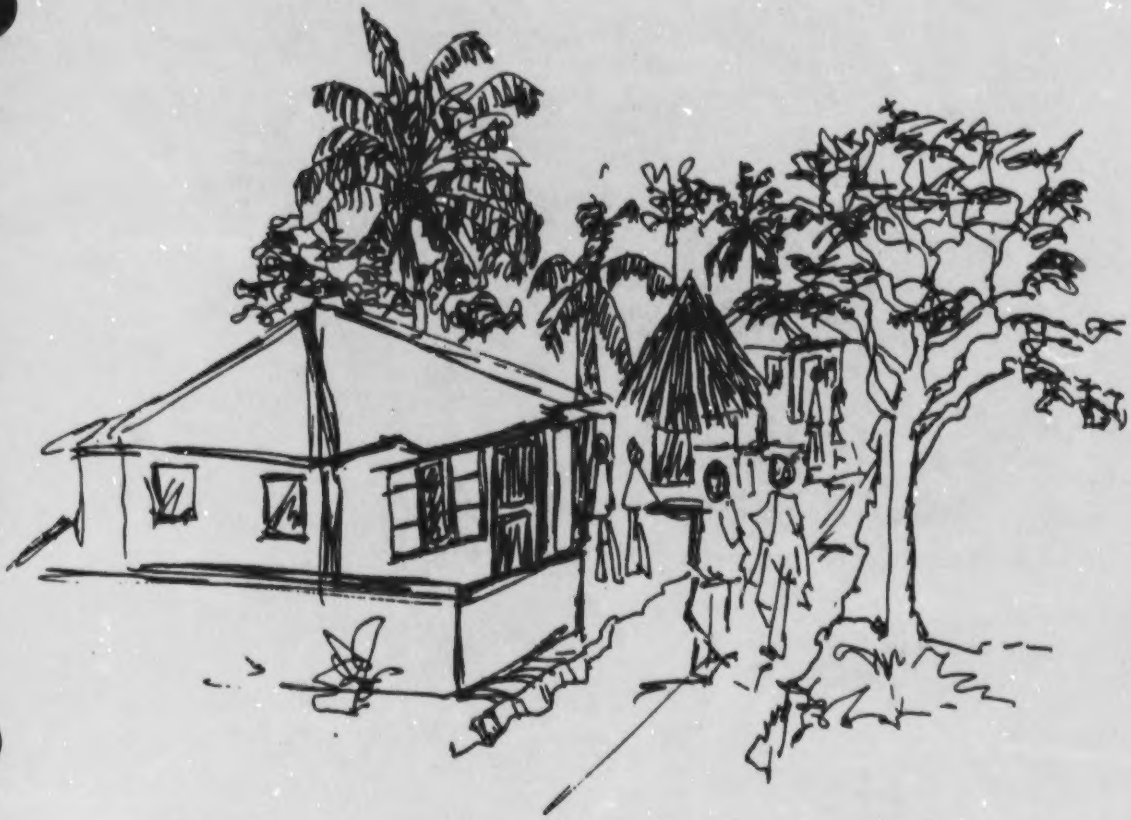
sàɣáí...market
séí, séé...elephant
Sɛ̀dífóló...Sunday
sɛ̀nìgíí...20¢ from shilling
sɔ̀lɔ̀wɔ́, zɔ̀lɔ̀wɔ́...to obtain
sɔ́w̃ɔ́í...price
súɓù...morning

tábàgó...together with
táwúgɔ̀...nine
tɛ́ɛ́ŋàì...chicken eggs
-tìɛ̀...plural suffix

-vɛ̀...locative/definite suffix
(see Lesson 8, section 2.4)

zòò < sóó...be able, can
zɔ̀ɔ̀láítìɛ̀...market things, merchandise





1. TEXT

1.1 Monolog: Pɛlɛ́í

Pɛlɛ́zɛ̀ìzúfɛlɛ́gɔ̀ γà, é Lɔ̀ɔ̀màzúízù. Wɔ̀lɔ̀wɔ́lɔ́wù màavɛ̀lɛ̀ì γà gàà kílíγìlìpɛ̀lɛ̀ì. Lúmùgìlákànò, è téwù. Télòògɛ γà gàà gúlú, tá pɔ́lɔ́ évɛ́ɛ tɛ́tɛ́gììvà. Pɛ́lɛ́nììnɛ́í, é Lɔ̀ɔ̀màzùìzù tá γà kpésàpɛ̀lɛ́í. Pɛ́lɛ́íníítìɛ̀ télòògɛ́ γà gàà pɔ́lɔ́vììlìkíí, tá síméndìì évɛ́ɛ pánííkálágíívà. Yéétà, tá bílíkíí zìɛ gàà síméndìì, té pín zìɛ̀ má. Kpésàpɛlɛlàmáá γà nɔ́ gàà, lúmùnáágɔ̀. Pɛ́lɛ́wálááíγìlá kà γá kpésàpɛ́lɛ́wù. Zàmàzùvɛ́ pɛ́lɛ́wàlááíwú tá ŋàbúí lòò ná kɛ́ɛ́vàámá náγɛ̀gàà díγíγìlìzùvɛ̀. Lúmùgìlákà, zúnúí vààmá gàà yíɛ́ ŋííbù. Lúmùìzɔ̀ìtìɛ, téléγáítìɛ, táwóí évɛ́ɛ saa ŋázáítìɛvà. Mɔ́lɔ́wótáí γà nɛ́tɛ̀àvɛ̀, tá mɔ́lɔ́í wùlò ná.

Breakdown: Pɛ́lɛ́í...The House

1. Pɛlɛ́zɛ́ízúfɛ́lɛ́gɔ̀ ɣà, é Lɔ̀ɔmàzúízù.
There are two kinds of houses in Lorma country.
zɛ́ízú...kinds
ɣà...emphatic marker
é...it (agreement with the plural subject is only optional)
zúí...country

2. Wɔ̀lɔ̀wɔ́lɔ́wùmààvɛ̀lɛ̀í ɣà gàà kílíɣìlìpɛ̀lɛ̀ì.
The traditional houses are circular.
wɔ̀lɔ̀wɔ̀lɔ̀...by gone times
wù...in
mààvɛ̀lɛ̀í...these (aforementioned house)
kíɣíɣìlìgìì...circle (forms compound with pɛ̀lɛ̀ì)

3. Lúmùgìlákànò, è téwù.
They have only one room.
lúmùgìì...room
kànò...only
è téwù...it is in them

4. Télòògɛ́ ɣà gàà gúlú tá pɔ́lɔ́í évɛ́ɛ́ tɛ́tɛ́gììvà.
They are built with sticks and mud and grass thatch.
lòògɛ́...stative form of build
gúlú, gúlíí...wood, tree, sticks
tá...and
pɔ́lɔ́í...mud
tɛ́tɛ́gìì...grass thatch

5. Pɛ́lɛ́nììnɛ́í, è Lɔ̀ɔmàzúízù tá ɣà kpésàpɛ̀lɛ́í.
Tye new houses in Looma country are square houses.
kpésàgíí...square (compounded with pɛ̀lɛ́í)

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6. Pɛ́lɛ́íníítìɛ̀ télòògɛ́ ɣà gàà pɔ́lɔ́vìlìkíí, tá símɛ́ndìi évɛ́ɛ́ páníí-kálágíívà.

These houses are built with mud block and cement and zinc.

pɛ́lɛ́íníítìɛ̀...these houses
télòògɛ́...they are built
pɔ́lɔ́vìlìkíí...mud bricks
símɛ́ndìì...cement
pánɪ́kálágìì...galvanized iron
kálágìì...flat sheet

7. Yéétà, tá bílíkíí zìɛ̀ gàà símɛ́ndìì té pín zìɛ̀ má.

Sometimes they will plaster the bricks with cement and paint it.

yéétà...sometimes, perhaps
zìɛ̀, sìɛ̀...to rub, spread
pín...paint
má...on it

8. Kpésàpɛ̀lɛ̀làmáá ɣà nɔ́ gàà lúmùnáágɔ̀.

Most square houses are only with four rooms.

làmáá < tàmáá...many, plenty
ɣà nɔ́ gàà...are only with = that is to say
lúmù...room

9. Pɛ́lɛ́wàláíɣìlá kà ɣá kpésàpɛ́lɛ́wù.

A square house has one big room.

pɛ́lɛ́wáláí...big room
kà...emphatic particle
wù...in

10. Zàmàzùvɛ́ pɛ́lɛ́wàláíwú, tá ŋàbúí lòò ná, kɛ́ɛ́vààmá náɣɛ̀gàà díɣíɣìlìzùvɛ̀.

There is a fireplace in the middle of the big room in order to have a place to cook.

zàmàzù...in the middle -vɛ stative particle, place
ŋàbúí...fire
lòò...build (literally, they build fires there)
kɛ́ɛvààmá...in order that
náɣɛ̀gà...there is
díɣíɣìlìzùvɛ̀...cooking place

11. Lúmùgìlá kà, zúnúí vààmá gàà yíɛ́ ŋííbù.

There is one room for the man to sleep in.

zúnúí...the man
vààmá...for him
gàà yìɛ̀...with him
nííbù...sleep in

12. Lúmùízɔ̀ìtìɛ̀, táléɣáítìɛ̀, táwóí évɛ́ɛ́ sàà ŋázáízɔ́ítìɛ̀và.

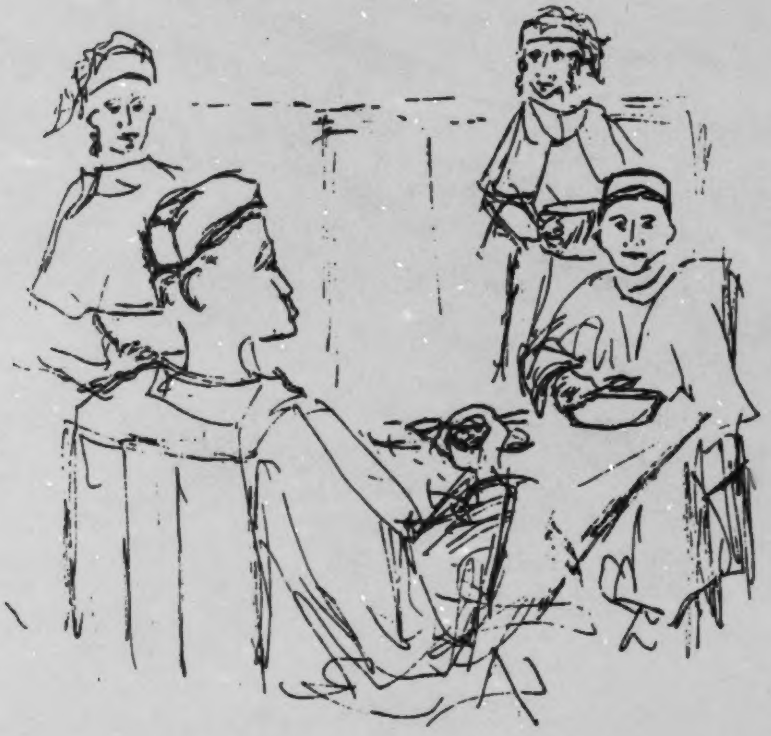
The other rooms, (are for) their children, their friends and his other wives.

zɔ́í...other
léɣáí...children, (younger brothers and sisters)
wóí...friends
ŋázáí...wife

13. Mɔ́lɔ́wótáí ɣà nɛ́tɛ̀àvɛ̀ì, tá mɔ́lɔ́í wùlò ná.

The rice kitchen (storage area) where they store the rice is outside.

mɔ́lɔ́í...rice
kótáí...kitchen = storage area
nɛ́tɛ̀à...outside
vɛ̀ì...place
wùlò < kùlò...take



1.2 Dialog: Púlúí ɣà mà.

1. ....

2. Púlúí ɣà mà.

3. èwóínì è láámì.

4. Ówè, gèw̃óínì gè láámì.

5. Fólómó, èw̃óínì è láámì yà bàláá.

6. èmàmà, bɛ́ gɛ̀ kɔ́n.

7. Váá dé láá mì.

8. èw̃óínì è zíɛ́ ɓɔ́lé.

9. Gèw̃óínì gè zíɛ́ ɓɔ́lé, è màmà.

10. Zíɛ́ ɣà tázóo è kpɔ́lé.

11. è màmà.

12. ....

Breakdown: Púlúí yà mà...I'm hungry.

2. Púlúí ɣà mà.
I am hungry.
púlúí...hunger
mà...on me (Literally: Hunger is on me.)

3. è̱w̃óínì è lááḿì?
Do you want to eat?
lááḿì...eat

4. Ówè, gèw̃óínì gè lááḿì.
Yes, I want to eat.

5. Fólòmò èw̃óínì è lááḿì, yà bàláá?
Folomo do you also wish to eat?
yà bàláá...you too

6. è̱màmà, bɛ́ gɛ̀ kɔ́n.
Thank you, let me taste it.
èmàmà...thank you
bɛ́...let
gɛ́...I
kɔ́ŋ...taste it

7. Váá dé lááḿì.
Come, let's eat.
dé...we (inclusive)

8. è̱w̃óínì è zíɛ́ ɓɔ́ĺɛ.
Are you thirsty?
zíɛ́...water
ɓɔ́lé, kpɔ́lé...drink

10. Zíɛ ɣɛ̀ tázóó è kpɔ́lé.
Here is water to drink.
Literally: There is water, take it and drink it.
zóó...catch, take

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Simple Future

The simple future, translated most accurately by the English auxiliary 'will' is constructed with a future pronoun and a verbal base. The future pronouns are identical to the emphatic pronouns, except for the third person singular, where tówàà appears instead of tɔ̀. Thus for practical purposes the future differs from the progressive by the presence or absence of su ~ zu.

Gàlììzú.	I am going.
Gàlìì.	I will go.
Gà séγéí wúózù.	I am washing clothes.
Gà séγéí wùò.	I will wash clothes.
Tɔ̀ lììzú.	He is going.
Tówàa lìì.	He will go.

The negative is formed by using the negative pronoun, the negative particle and the verb perfect tense (a ~ ga form). Below is the full paradigm, affirmative and negative of...Tomorrow X will eat rice.

	Affirmative	Negative
I	Ŋìnà gà sɛ́γɛ́ wúó.	Ŋìnà gɛ̀lɛ̀ sɛ́γɛ́í wúóá.
you$_s$	Ŋìnà yà sɛ́γɛ́ wúó.	Ŋìnà ɛ̀lɛ̀ sɛ́γɛ́í wúóá.
he	Ŋìnà tówáá sɛ́γɛ́ wúó.	Ŋìnà ɛ́lɛ̀ sɛ́γɛ́í wúóá.
we$_x$	Ŋìnà gá sɛ́γɛ́ wúó.	Ŋìnà gɛ́lɛ̀ sɛ́γɛ́í wúóá.
we$_n$	Ŋìnà dá sɛ́γɛ́ wúó.	Ŋìnà dɛ́lɛ̀ sɛ́γɛ́í wúóá.
you$_p$	Ŋìnà wá sɛ́γɛ́ wúó.	Ŋìnà wɛ̀lɛ̀ sɛ́γɛ́í wúóá.
they	Ŋìnà tá sɛ́γɛ́ wúó.	Ŋìnà tɛ́lɛ̀ sɛ́γɛ́í wúóá.

The simple future also carries the meaning that you are able, particularly if the same tense does not occur in the preceding sentence.

2.2 Suggestions for Drilling the Future Tense

A. In Lesson VII, a number of drills were suggested for learning the past tense forms. These were labeled as follows:

a) Discrimination
b) Dictation
c) Repetition
d) Question-Answer
e) Transformation
f) Substitution
g) Pronoun Drills

Use these drills to practice the future tense with the charts accompanying Lesson VII.

B. Story Drill

The pictures in the following chart tell a simple story. The sentences associated with each picture are given in the present tense. Once you have learned the story in the present tense, practice converting the sentence into the future or future negative.

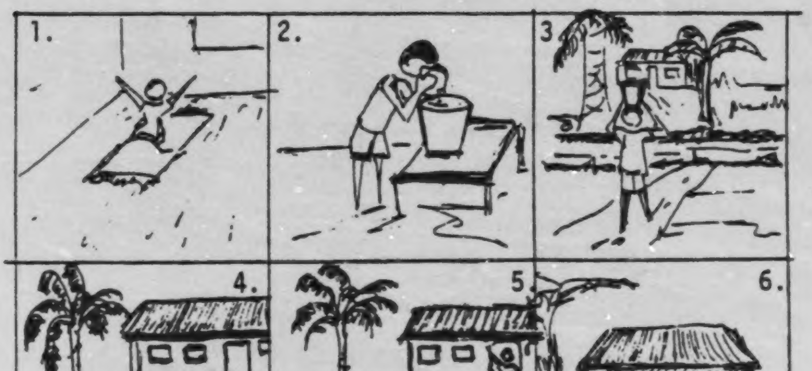
You can also use this drill to review the past tense.

Note also that different pronouns can be used in place of the third person singular.

C. Story

1. Kólù ɣà wú sìɣìzú gàà súbù.
2. Kólù ɣà gáázù wúózù, é mááɣìlì.
3. Kólù ɣà lììzú gàà zíɛ́ pɛ́lɛ́là.
4. Kólù ɣà sàà ná kɔ́lɔ́í zìɣìzú èlíí kɔ́lɔ́vɛ́lɛ́wù.
5. Kólù ɣà sàà vààzú pɛ́lɛ́là yìɛ̀ wùló kɔ́lɔ́vɛ́lɛ́là.
6. Kólù ɣà wóósù déɣéí pɛ́lɛ́là.
7. Kólù, ɣà ɓɔ̀sú déévà gàà è díɣíɣìlì.
8. Kólú ɣà láámìzù.
9. Kólú ɣà lììzú ŋíízù.

DAILY ACTIVITIES



1. Kolu is waking up in the morning.
2. Kolu is washing her face and getting dressed.
3. Kolu is carrying water to the house.
4. Kolu is picking up her books and going to school.
5. Kolu is coming home from school.
6. Kolu is playing with her younger brother.
7. Kolu is helping her mother with the cooking.
8. Kolu is eating.
9. Kolu is going to sleep.

2.3 Alienable Possession

In Lesson IV you were introduced to one kind of possession called inalienable possession. Inalienable possession is concerned with the relationship between the possessor and objects which are really non-transferable to others, such as body parts and blood relatives. In opposition to this kind of possession is alienable possession which concerns the ownership of all other entities.

The major difference between these two types of possession is found in the possessive pronouns, as can be seen in the following examples:

	Alienable	Inalienable
	My house (etc.)	My nose (etc.)
I	nàpɛ̀lɛ́í	sòkpàì
you$_s$	yàvɛ̀lɛ́í	èzòkpàì
he	nápɛ́lɛ́í	sókpàì
we$_x$	gávɛ̀lɛ́í	gézókpàì
we$_n$	dávɛ̀lɛ́í	dézókpàì
you$_p$	wàvɛ̀lɛ́í	wòzòkpàì
they	távɛlɛ́í	tézókpàì

2.4 The Tones of Alienable Possession

The possessive pronoun can have one of two effects on the following noun (1) it can raise the tone of the noun (3rd person singular) or (2) it can lower the tone of the following noun (the remaining pronouns). Below are some examples:

house	chief	cobra
nàpɛ̀lɛ́í	nàmàsàgíí	nàzììlìgíí
yàvɛ̀lɛ́í	yàmàsàgíí	yàyììlìgíí
nápɛ́lɛ́í	námáságíí	názíílígíí
gávɛ̀lɛ́í	gámàsàgíí	gáyììlìgíí
dávɛ̀lɛ́í	dámàsàgíí	dáyììlìgíí
wàvɛ̀lɛ́í	wàmàsàgíí	wàyììlìgíí
távɛ̀lɛ́í	támàsàgíí	táyììlìgíí

According to these rules, 'my house' should have the tone pattern napɛ̀lɛ̀í but it doesn't. This is because when the weak suffix is high-toned, it pulls up the tone of the preceding syllable. Thus the derivation of the tones for 'my house' is as follows:

nàpɛ́lɛ́í $\xrightarrow{\text{lowering}}$ nàpɛ̀lɛ̀í $\xrightarrow[\text{adjustment}]{\text{suffix tone}}$ nàpɛ̀lɛ́í

The learner need not bother with this explanation when learning the forms. It is only necessary to remember that possessed weak conditioning nouns have a high tone final syllable in the definite.

The act of alienable possession automatically converts the possessed noun into a high tone conditioning noun, so that the following word whether a suffix, or an adjective will be high-toned.

nàmàsàgíí	my chief
nàmàsànínɛ́í	my new chief
nàpɛ̀lɛ̀nínɛ́í	my new house

2.5 Bring, Carry, Take, Give

These semantically related verbs function syntactically as follows:

A. Bring and carry function alike and can be translated literally as come with and go with.

Lìì lá.	Carry it. (Take it away.)
Vàà lá.	Bring it.
Líí gàà návóléí.	Take the money away.
Váá gàà návóléí.	Bring the money.

B. The preposition gàà takes a special set of pronouns.

Líí gàà zù.	me	Bring me (etc.)
Líí gàà yè.	you$_s$	
Líí là	him	
Líí gàà yíɛ́	us$_x$	
Líí gàà díɛ́	us$_n$	
Líí gàà wìɛ̀	you$_p$	
Líí gàà tíɛ́	them	

C. Expansion of the Object.

Vàà lá.	Bring it.
Váá gàà návóléí.	Bring the money.
Váá gàà návóléíníí pɛ́lɛ́í wù.	Bring the money from the bank.

D. To express the notion 'to bring it to me,' the personal pronoun is combined with the position pɔ following the verb vaa.

Vaa là pɔ̀.	Bring it to me.
Vaa là èwɔ̀.	Bring it to you$_s$.
Vaa là pɔ́.	Bring it to him.
Vaa là géwɔ̀.	Bring it to us$_x$.
Vaa là déwɔ̀.	Bring it to us$_n$.
Vaa là wòwɔ̀.	Bring it to you$_p$.
Vaa là téwɔ̀.	Bring it to them.

E. Give and Take - fɛ́ and síɣí

The verbs 'give' fɛ́ and 'take' síɣí operate differently from 'bring' and 'carry':

Síɣí.	Take it.
Návóléí zìɣì.	Take the money.
Fɛ́.	Give it.
Návóléí vɛ̀.	Give the money.

F. The benefactor is marked by a special set of pronouns:

Fɛ́ zèyà.	Give it to me.
Fɛ́ èyà.	Give it to you.
Fɛ́ zéyá.	Give it to him.
Fɛ́ géyá.	Give it to us$_x$.
Fɛ́ déyá.	Give it to us$_n$.
Fɛ́ wèyá.	Give it to you.
Fɛ́ téyá.	Give it to they.
Fɛ́ máságìì èyà.	Give it to the chief.

2.6 Practicing Possession

Alienable possession can be learned in the same way as inalienable possession. Using the procedures outlined in Lesson IV use the following charts to develop ease at manipulating inalienable possession.

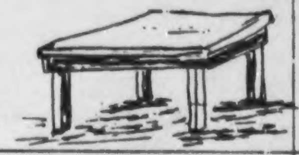
CHART 1

Household Furnishings

1.	tévéé	table
2.	kpɔ́pɔ́ɔ́gìì	chair
3.	kpézéí	bench
4.	kpákálágìì	stool
5.	bɛ́tɛ́í	bed
6.	sáɓáí	mat
7.	lúdíé	radio

HOUSEHOLD FURNISHINGS

1.



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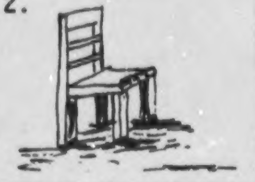

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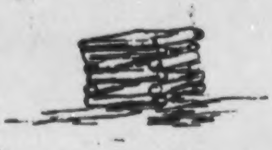

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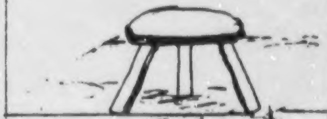

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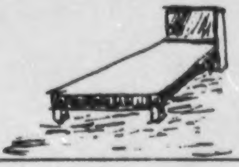

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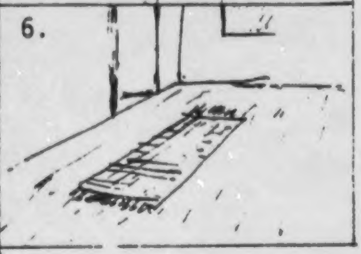

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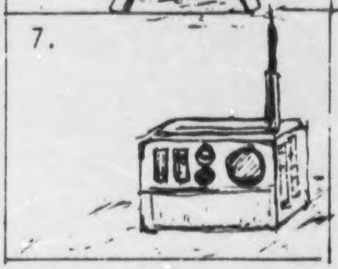

TOOLS

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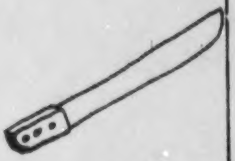

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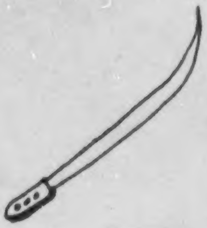

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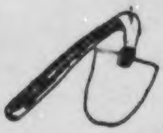

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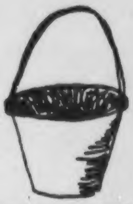

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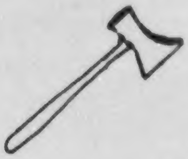

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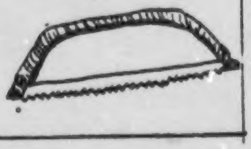

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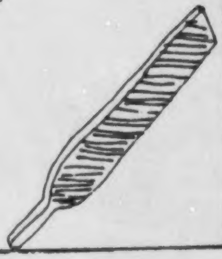

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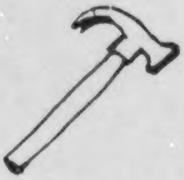


CHART 2

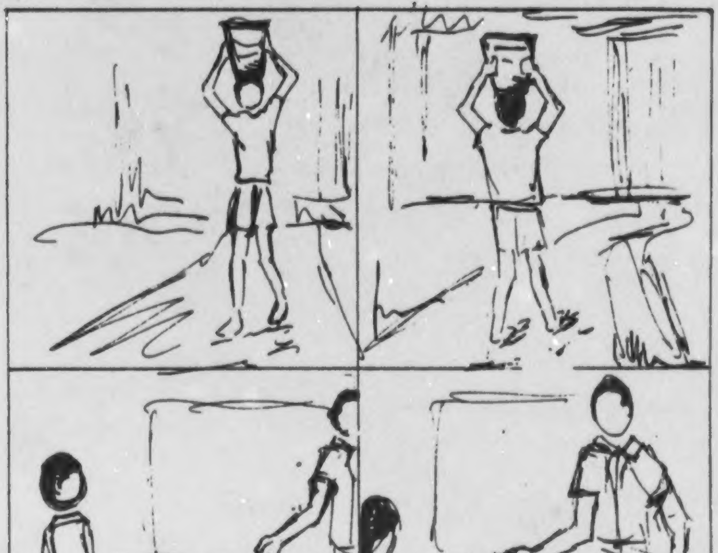
Tools

1.	ɓɛ́lɛ́ɣáí	cutlass
2.	tápíáwólíí	grass whip
3.	kálíí	hoe
4.	bɔ́kìì	bucket
5.	zóóvɛ̀ɛ̀	axe
6.	sɔ́ɔ́í	saw
7.	kízìgìì	file
8.	kpɔ́kɔ́ɔgíí	hammer

In addition, you should review your other vocabulary by practicing inalienable possession with them.

2.7 Suggestions for Drilling Bring, Take, Give, Carry

Using the standard procedure (comprehension precedes production) take an object and practice talking about the bringing, taking, giving and taking of it away. Use commands at first, but also drill with the other pronouns, using the following chart.



2.8 Cultural Note: Lorma Etiquette

As with other peoples of the world, the Lorma have a clear idea of eating manners, many of which run counter to those of Americans. The following notes about table manners were largely abstracted from a mimeographed handout entitled "Some Notes on Lorma Culture" by Esther Morris and Henry Bai T. Flomo.

a) When people are eating and someone comes, he will be invited to join; the only exception being someone eating a small quantity of food. In such an instance the person will say to the visitor..."This is what you see me with." Remember only stingy people refuse food to their guests.

b) The host will always taste the food first before offering it to a guest. This is proof that the food is not poisoned. For the same reason, many people prefer to see bottles opened in their presence.

c) Meals are eaten in silence, this means no conversation, laughing, loud chewing, lip smacking, etc.

d) After the meal, a person will clean his mouth, though he will move away from the table so as not to insult the cook.

2.9 Cultural Note: Two Cultures in One

In Lorma country, as elsewhere in Liberia, there are two competing systems of behavior, one Kwi (western) and the other indigenous African. This means that while the above statements may be true, they are not always true. Thus you may find yourself in situations where your host makes every effort to act Kwi, quite possibly in your honor, while you are trying to act Lorma in theirs. To find out how to behave in a given context, you have simply to ask.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Picture Exercises

One very good way to pick up new vocabulary and learn about new usages of learned vocabulary is to use a picture. While photographs are useful, you will find they are hard to obtain. Liberians are very suspicious of photography, especially since the revolution. This means that you will have to resort to other means. While there are a number of pictures in this book, they alone will not or at least should not satisfy your curiosity. Thus you will need to supplement the pictures in this book with your own. Here you will find that stick figures are fully adequate for the task, and that the very process of sketching a scene will increase your awareness of things about you. To use a picture, simply ask your tutor to tell you about the picture.

3.2 Floor Plan of a House

What goes on inside a Lorma house? How are the living quarters divided and what is their function? More importantly, who lives inside? Are they related? What are their duties in the household?

In finding out the answers to these questions you should be sure that the people you ask will not be offended by such personal questions. Such people will most likely be those that you have already developed an acquaintance with, a student, a coworker, your tutor. Make sure you ask permission before you launch into your interrogation. As you gather your information, it is helpful to write down the information. This will help you to formalize your understanding and help you to formulate new questions.

3.3 Composition

Write a ten sentence composition about the organization of a Lorma house. Go over it with your tutor making corrections as needed. Then use the standard procedures. Commit this to memory.

4. VOCABULARY

X- bàláá...also X
bɛ́tɛ́í...bed
bílíkìì...brick
bɔ́kìì...bucket

déáí...children (plural of duu)
déyá ..to us
dɛ̀...we (inclusive) neg.
dɛ̀...we (inclusive) will
dìɛ̀...us$_n$ (object of gaa)

èyà...to you (S)
ɛ́...he, she, it (neg)
ɛ̀...you (S) neg.

fɛ́ Y-èyà...give X to Y

gà...I will
gáázùwúó...to wash face
géyá...to us (X)
gɛ́...we (exclusive) will
gɛ́...I neg
gɛ́...we (exclusive) neg

kálíí...hoe
kànò...only
kɛ́ɛ́vààmá...in order to
kílíγìlìgìì...circular
kízìgìì...file
kótáí...kitchen = storage building
for grain and cooking place
kɔ́n...to taste
kpákálágìì...stool
kpésàgìì...square

kpézéí...bench
kpɛ́lɛ́γáí...cutlass
kpɔ́kɔ́ɔ́gíí...hammer
kúló...to take, remove, pick

lá...him, her, it object of gaa
(see text 9.2.5)
lìì gàà X...to carry X
lúdíé...radio
lúmùgìì...room

mááγìlì...to get dressed
mɔ́lɔ́í...rice (unprocessed)
ŋàbúí...fire

páníkálágìì...sheet iron, corregated
zinc roofing
pín...paint
pɔ́...to him, her, it (see 9.2.5)
pɔ̀...to me
pɔ́lɔ́í...mud
púlúí...hunger
púlúí γà mà...I'm hungry.

sáßáí...mat
séγéí...clothes
síɛ́...rub it
símɛ́ndìì...cement
sɔ́ɔ́í...saw

tá...they will
tápíáwólíí...grass whip
tɛ́lɛ̀...they neg.
tévéé...table

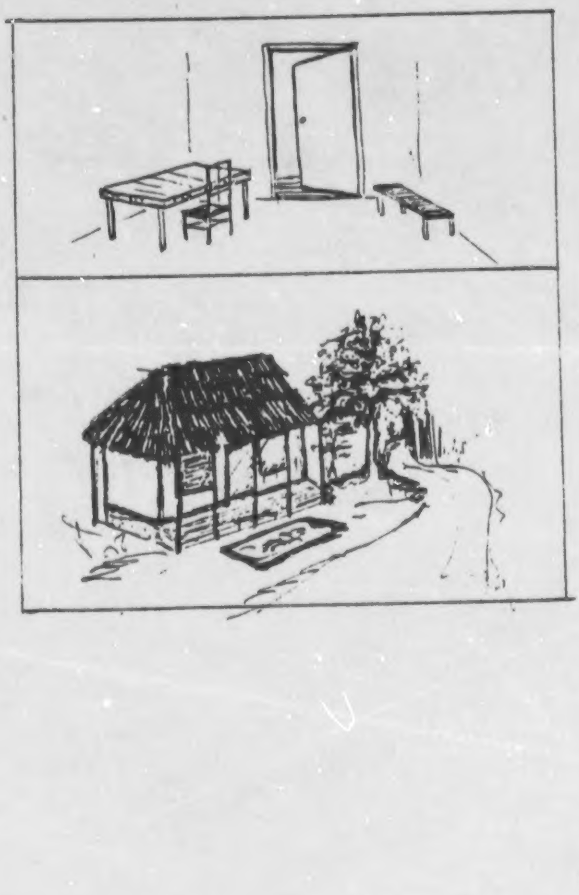
tɛ́tɛ́gìì...thatch
tìɛ̀...they (object of gaa)
tóó (S H)...to build
tówáá...he, she, it will

vàà gàà X...to bring X
vɛ̀ì...place

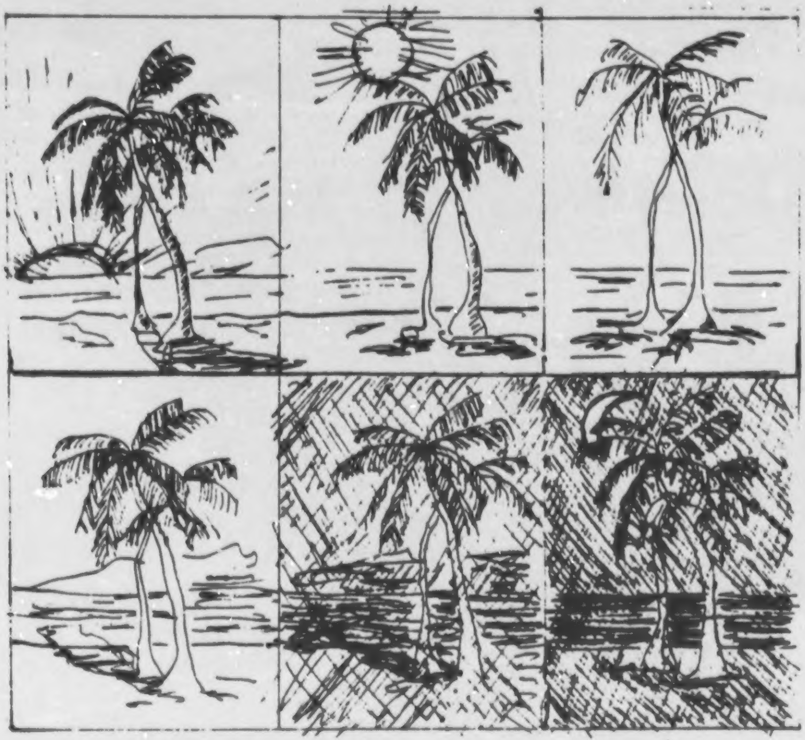
wɛ̀...you (pl) neg.
wèyà...to them
wìɛ̀...you (p) object of gaa
wòò X...play with X
wɔ̀lɔ̀wɔ̀lɔ̀...by gone, traditional

yà...you (S) will
yè...you (sg) object of gaa
yìɛ̀...us(X) object of gaa

zàmàzùvɛ́...in the center place
zéyá...to me
zɛ́ízú...kinds
zíílígíí...cobra
zóó...catch, take (also soo)
zóóvɛ̀ɛ̀...axe
zɔ́í...other
zù...me (object of gaa)



LESSON X



1. TEXTS

1.1 Monolog: Fóléí

Lɔ̀ɔ̀mà zùìzú, fóléíɣàwèvɛ̀ lísítá. Gá ɣɛ́ tììà gɛ́lááb́ógà. Gɛláábógà ɣà gàà, núɓɔ̀gɔ́pɛ́ tá wúzìɣì náláázù. Súbù ɣà gàà gɛ́láábógà wúlù. Súbù ɣà gàà síézìɣì ɣálávàlísítɛ́ímà, ɔ́lɔ̀ò gálávàpúúgɔ̀ káí félégɔ́ímà. Kpɔ́kɔ́vòlò ɣá gàà súbù wùlù. Kpɔ́kɔ́vòlò ɣá gàà síézìɣì, ɣálávàpúúgɔ̀ káí félégɔ́ímà, ɔ́lɔ̀ò ɣálávàlísítáímà kpɔ́kɔ́. Kpɔ́kɔ́ ɣà gàà kpɔ́kɔ́vòlò wúlù. Kpɔ́kɔ́ ɣà gàà síézìɣì ɣálávàlísítámà kpɔ́kɔ́, ɔ́lɔ̀ò ɣálávàlɔ́ɔ́félémà kpɔ́kɔ́. Kpídì ɣà gàà kpɔ́kɔ́ wùlù. Kpídì ɣà gàà síézìɣì ɣálávàlɔ́ɔ́féléímà, ɔ́lɔ̀ò ɣálávàpúúgɔ̀ káí félégɔ́ímà kpídì. Kpídìzààmà ɣà gàà kpídì wùlù. Kpídìzààmà ɣà gàà síézìɣì ɣálávàpúúgɔ̀ káí félégɔ́ímà,´ɔ̀lɔ̀o ɣálávàlóólóúímà. Fɔ́lónììnɛ́íéváá.

Breakdown: Fóléí - The Day

1. Lɔ̀ɔ̀màzùìzú, fóléíγàwèvɛ̀ lísítá.
   In Lorma country, the day is divided into six (parts).
   γàwè...to separate
   vɛ̀...stative particle

2. Gá γɛ́ tììà gɛ́lááɓógà.
   We call the first dawn.

3. Gɛ́lááɓógà γà gàà núɓɔ̀gɔ́pɛ́ tá wúzìγì náláázù.
   Dawn is when everybody gets up from thier sleeping places.
   núɓɔ̀gɔ́pɛ́...everybody
   wùzíγí...to get up
   ná...his/her
   láázù...resting/sleeping place

4. Súbù γà gàà, gɛ́lááɓógà wúlù.
   Morning follows dawn.
   súbù...morning
   wùlù...to follow

5. Súbù γà gàà síézìγì γálávàlísítɛ́ímà, ɔ́lòò γálávàpúúgɔ̀ káí félégɔ́ímà.
   Morning lasts from six o'clock to 12 o'clock noon.
   síézìγì...to pick up, begin from
   γálávà...hour
   lísítɛ́í...six (definite form)
   ɔ́lòò...until it stands
   púúgɔ̀ káí félégɔ́í...twelve (10 + 2)

6. Kpɔ́kɔ́vòlò γá gàà súbù wùlù.
   Afternoon follows morning.

7. Kpɔ́kɔ́vòlò yá gàà síézìyì yálávàpúúgɔ̀ káí félégɔ́ímà, ɔ́lòò yálávàlísítáímà kpɔ́kɔ́.

Afternoon begins at 12 o'clock and lasts until 6 o'clcok in the evening.

kpɔ́kɔ́vòlò...afternoon
kpɔ́kɔ́...evening

8. Kpɔ́kɔ́ yà gàà kpɔ́kɔ́vòlò wúlù.

Evening follows afternoon.

9. Kpɔ́kɔ́ yà gàà síézìyì yálávàlísítámà kpɔ́kɔ́, ɔ́lòò yálávàlɔ́ɔ́féléímà kpɔ́kɔ́.

Evening lasts from five to seven in the evening.

10. Kpídì yà qàà kpɔ́kɔ́ wùlù.

Night follows evening.

11. Kpídì yà gàà síézìyì yálávàlɔ́ɔ́féléímà, ɔ́lòò yálávàpúúgɔ̀ káí félégɔ́ímà kpídì.

Night lasts from seven o'clock till midnight.

12. Kpídìzààmà yà gàà kpídí wùlù.

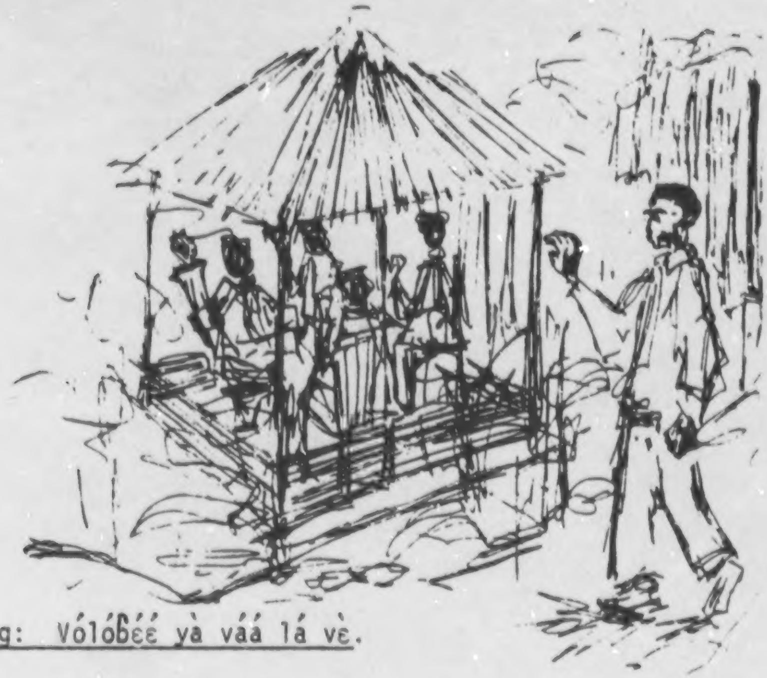
Late-night follows night.

13. Kpídìzààmà yà gàà síézìyì yálávàpúúgɔ̀ káí félégɔ́ímà, ɔ́lòò yálávà lóólóúímà.

Late-night lasts from midnight until five o'clcok in the morning.

14. Fɔ́lónììnɛ́íéváá.

A new day comes.



1.2 Dialog: Vólóɓɛ́ɛ́ yà váá lá vɛ̀.

1. ....

2. Zɛ̀ɓɛ́ɛ́ yà kɛ́ ŋìnà?

3. Gàlììzú gèlìì nàkpàlàgíízù.

4. Táá yàbàlàgíízù nádáázíɣízù máálɛ̀.

5. Táá nàɓàlàgíízù nàdààzígííma Zélímɛ́í.

6. Ná ɣà péléwòpá?

7. Máánɛ̀ɛ̀vɛ́ɛ́, èlìì Físɛ́bù, èlévé ná, èlìì Wóózù; síézìgì Wóózù, èlìì nà kpàlàgíízù, tɔ́ɔ gàà yálávàɣìlásìɛ̀ Wóózù.

8. Èw̃óínì à gɛ́, èvàà, pɔ̀tázɛ̀vɛ́?

9. Ówè, táízɛ́ɓɛ́ɛ́ yìɛ̀líí là.

10. ŋ̱ínásúbù ɣà, gèlíí là.

11. Mìnɛ́ ɣà àgé gàzóó gè èvɛ̀tɛ̀ nà.

12. Kábóósùvɛ́ ɣà gàà mɛ̀nɛ́.

13. Súbù?

14. Gà è vɛ̀tɛ̀ nà.

15. Gà kávɛ̀lá ɣà zìɛ̀zú sàà gèzìtí nàpɛ̀lɛ́ílà.

Breakdown: Vólóbɛ́ɛ́ yà váá lá vɛ̀. - When will you come here?

2. Zɛ̀bɛ́ɛ́ yà kɛ́ ŋ̀ìnà?
What are you doing tomorrow?
zɛ̀bɛ́ɛ́...what
kɛ́...do
ŋ̀ìnà...tomorrow

3. Gàlììzú gèlìì nàkpàlàgíízù.
I'm going to go to my farm.
gàlììzú...I'm going to
kpálágíí...farm

4. Táá yàbàlàgíízù nádáázíɣízù máálɛ̀?
What is the name of your farm village?
táá yàbàlàgíízù...town-your-farm-the-in
nádáázíɣíí...its name
máálɛ̀...it is called

5. Táá nàbàlàgíízù nàdààzígíímá Zélémɛ́í.
My farm village is called Zelemai.

6. Ná ɣà pélé́wópá?
Is it on the main road?
pélé́wópá...main road

7. Máánɛ̀ɛ̀vɛ́ɛ́, èlìì Físɛ́bù, èlévé ná, èlìì Wóózù; síézìɣì Wóozù èlìì nà kpálágíízù, tɔ́ gàà ɣálávàɣìlásìɛ̀ Wóózù.

You have to go to Fisibu, you pass there, you go to Woozi, from Woozi to my farm is about a one hour's walk.
máánɛ̀ɛ̀vɛ́ɛ́...it is necessary
lévé...pass
Wóózù...Wozi
síézìɣì...beginning from
ɣálávàɣìlásìɛ̀...a one hour's walk

8. Ɛ̀w̃oínì à gɛ́ èvàà pɔ̀tázɛ̀vɛ́?
Would you like to come to my home?
à gɛ́...willing, able
pɔ̀tázɛ̀vɛ́...my home?

9. Ówè, táízɛ́ɓɛ́ɛ́ yìèlíí là?
Yes, when are you going there?
táízɛ̀ɓɛ́ɛ́...when = what time?

10. n̲ìnàsúbù ɣà, gèlíí là.
I'm going tomorrow morning.

11. Mìnɛ́ ɣà àgé gàzóó gè èvɛ̀tɛ̀ ná.
Where will I be able to see you.
mìnɛ́...where
àgé gàzóó...I will be able
pɛ́tɛ̀...to see, meet

12. Kábóózùvɛ́ ɣà gàà mɛ̀nɛ́.
At the taxi station.

14. Gà èvɛ̀tɛ̀ nà.
I will see you there.

15. Gà kávɛ̀lá ɣà zìɛ̀zú sáá gèzìtí nàpɛ̀lɛ́ílà.
I will try to reach home now.
kávɛ̀lá ɣà zìɛ̀zú...try
zìté...reach
sáá...now

2. GRAMMAR, EXERCISES, AND CULTURAL NOTES

2.1 Immediate Future

The immediate future is used when the action is about to be performed, or may be in the act at that moment, but not completed. The construction of the immediate future involves the use of the verb lii 'go' or vaa 'come' in the present progressive followed by the main verb in its present participle.

$$\text{ga-}\left\{\begin{matrix}\text{liizu}\\ \\ \text{vaazu}\end{matrix}\right\} + \left\{\begin{matrix}\text{liizu}\\ \text{sogazu}\\ \text{bozu Pewuma}\end{matrix}\right\} = \text{I'm going}\quad \begin{matrix}\text{to go.}\\ \text{catch it.}\\ \text{tell Pewu.}\end{matrix}$$

2.2 Suggestions for Drilling the Immediate Future

The Immediate Future can be practiced using the techniques listed in Lesson 9. Those drills can be run with the following story drill, and with the other drills described in Lesson 9.

2.3 Story

1. Bííỹà wúzìɣì.
2. Dɔ́tɔ́zù lɛ́ wódónì.
3. Kóózùvɛ̀, gàà wàlàzù.
4. Tɔ́ lììzú sálévɛ̀lɛ́ílà.
5. Tɔ́ɔ námàkpóósù, àgɛ́ɛ́ éwɛ́lɛ́ dágítáívà.
6. Dɔ́gítáí ɣà à gɛ́ɛ́ é kɔ̀ɔ̀.
7. Dɔ́gítáí é sáléí tà véé vɛ̀ɛ̀ zéyá.
8. Bííỹà lótózù wódóvɛ́ sàà. Kásé lɛ Gálámà.

1. Biiya gets up.
2. He does not feel well.
3. His stomach is hurting him.
4. He is going to the hospital.
5. He is waiting to see the doctor.
6. The doctor examines him.
7. The doctor gives him some medicine.
8. Biiya feels better now. Thank God.

2.4 Adverbials

Adverbs are words that provide more information as to how or when an action is carried out. Below is a list of useful adverbs, many of which you have encountered before.

Kɛ́ nà kɔ̀nɔ̀.	Do it again.
Kɛ́ gàa máávìlà.	Do it quickly.
Kɛ́ bògà zìlɛ̀mà.	Do it slowly.
Kɛ́ gàa mààvìlà.	Do it soon.
Kɛ́ nà sàà.	Do it now.
Kɛ́ zàà vòléímà.	Do it today.
Kɛ́ gàà wóówùlù.	Do it softly.
Kɛ́ gàà wóówàlà.	Do it loudly.
Kɛ́ gàa págɔ̀.	Do it well.
Kɛ́ gàà nyɔ́w̃à.	Dɔ it poorly.
Kɛ́ gàà gɛ́lɛ́gɛ́lɛ́.	Do it cleverly.
Kɛ́ gàà vɛ́lábà.	Do it foolishly.
Kɛ́ vɛ̀ bògà págɔ̀.	Do it completely.

2.5 Suggestions for Studying Adverbs

The following substitution drills are designed to develop facility in using adverbs: They are accompanied by a chart (following page).

1.	Zìzí yà mɔ́lɔ́ míízù gàà máávìlá.	Zizi is eating rice quickly.
	Zìzí yà mɔ́lɔ́ míízù gàà láámà nɛ́ɛ́kɛ́gá.	Zizi is eating rice slowly.
	Zìzí yà mɔ́lɔ́ míízù kɔ̀nɔ́.	Zizi is eating rice again.
	Zìzí yà mɔ́lɔ́ míízù wɔ́.	Zizi is eating rice often.
	Zìzí wùláá mɔ́lɔ́ míízù.	Zizi is eating rice completely.
	Zìzí zàà mɔ́lɔ́ míízù.	Zizi is eating rice today.
	Zìzí sàà mɔ́lɔ́ míízù.	Zizi is eating rice now.
	Zìzí mɔ́lɔ́ míízù tɔ́ yìlá.	Zizi is eating rice alone.

2.	Píwú záá pɛ́lɛ́ lóósù.	Piwu is building a house today.
	Píwú ɣà wɔ̀nɔ́ pɛ́lɛ́ lóósù.	Piwu is building a house again.
	Píwú ɣà pɛ́lɛ́ lóósù gàà zéémàànɛ́kɛ̀.	Piwu is building a house slowly.
	Píwú ɣà pɛ́lɛ́ lóósù gàà máávílà.	Piwu is building a house quickly.
	Píwú ɣà sàà pɛ́lɛ́ lóósù.	Piwu is building a house now.
	Píwú ɣà pɛ́lɛ́ lóósù gàà páágɔ̀.	Piwu is building a house well.
	Píwú ɣà pɛ́lɛ́ lóósù gàà ỹów̃à.	Piwu is building a house poorly.
3.	Jín ɣà kábízɛ̀zú kɔ̀nɔ́ b̲áŋà.	James is driving to Gbarnga again.
	Jín ɣà kábízɛ̀zú b̲áŋà gàà pɛ́lɛ́pɛ̀lɛ̀.	James is driving to Gbarnga slowly.
	Jín ɣà kábízɛ̀zú b̲áŋà gàà máávìlà.	James is driving to Gbarnga quickly.
	Jín ɣà kábízɛ̀zú b̲áŋà zàà.	James is driving to Gbarnga today.
	Jín ɣà kábízɛ̀zú b̲áŋà gàà págɔ̀.	James is driving to Gbarnga well.
	Jín ɣà kábízɛ̀zú b̲áŋà gàà ỹów̃à.	James is driving to Gbarnga poorly.
	Jín ɣà kábízɛ̀zú b̲áŋà sàà.	James is driving to Gbarnga now.
4.	Bííỹá ɣá bòyɛ̀zú gàà págɔ̀.	Biiya is speaking well.
	Bííỹá ɣá bòyɛ̀zú zàà.	Biiya is speaking today.
	Bííỹá ɣá bòyɛ̀zú gàà ỹów̃à.	Biiya is speaking poorly.
	Bííỹá ɣá bòyɛ̀zú gàà máávílà.	Biiya is speaking quickly.
	Bííỹá ɣá bòyɛ̀zú gàà wóówàlà.	Biiya is speaking loudly.
	Bííỹá ɣá bòyɛ̀zú gàà wóówùlù.	Biiya is speaking softly.
	Bííỹá ɣá bòyɛ̀zú sàà.	Biiya is speaking now.
	Bííỹá ɣá bòyɛ̀zú kɔ̀nɔ́.	Biiya is speaking again.
	Bííỹá ɣá bòyɛ̀zú gàà págɔ̀.	Biiya is speaking cleverly.
	Bííỹá ɣá bòyɛ̀zú gàà válábà.	Biiya is speaking foolishly.

5.	Sùmóyɛ ɣà séɣé wúózù zàà.	Sumoy is washing clothes today.
	Sùmóyɛ ɣà séɣé wúózù kɔ̀nɔ̀.	Sumoy is washing clothes again.
	Sùmóyɛ ɣà séɣé wúózù gàà págɔ̀.	Sumoy is washing clothes well.
	Sùmóyɛ ɣà séɣé wúózù zàà.	Sumoy is washing clothes today.
	Sùmóyɛ ɣà séɣé wúózù tɔ́ gìlá.	Sumoy is washing clothes alone.
	Sùmóyɛ ɣà séɣé wúózù saa.	Sumoy is washing clothes now.
	Sùmóyɛ ɣà séɣé wúózù gàà máávílà.	Sumoy is washing clothes quickly.
	Sùmóyɛ ɣà séɣé wúózù gàà máánɛ̀ɛ̀kɛ́.	Sumoy is washing clothes slowly.
6.	Táá pɛ́lɛ́ wùù bɛ̀sɛ̀ gàà pín sàà.	They are painting the house now.
	Táá pɛ́lɛ́ wùù bɛ̀sɛ gàà pín kɔ́nɔ́.	They are painting the house again.
	Táá pɛ́lɛ́ wùù bɛ̀sɛ̀ gàà pín zàà.	They are painting the house today.
	Táá pɛ́lɛ́ wùù bɛ̀sɛ̀ gàà pín gàà págɔ̀.	They are painting the house well.
	Táá pɛ́lɛ́ wùù bɛ̀sɛ̀ gàà pín gàà máávílà.	They are painting the house quickly.
	Táá pɛ́lɛ́ wùù bɛ̀sɛ̀ gàà pín gàà máánɛ̀ɛ̀kɛ́.	They are painting the house slowly

2.6 "When" vólóbɛ́ɛ́...what time

"When" in English is used in two ways. One use of when is in questions, asking for a specific time. The other use of when marks a time when something else is happening. In Lorma, these two meanings are shown using two different constructions (1) and (2) below.

(1)	When will you go?	Vólóɓɛ́ɛ́ yàlìì lá?
(2)	When you come we will go.	Yàvàà ná dɛ́sɛ́, dàlíí nà.
	When you come we will eat.	Yàvàà ná dɛ́sɛ́ dàláámì.

2.7 Drilling When Questions

Using the story drill: Kólù gá wùsìɣìzú, carry out the following:

A. 1) tutor points to picture, says the sentence associated with it,
   2) learner converts it to a when (Vólóɓɛ́ɛ́ ɣá...?) question,
   3) tutor answers appropriately,
   4) learner repeats,

B. 1) tutor asks the question,
   2) learner responds.

2.8 Standing, Sitting, Hanging

There are a number of verbs which involve perfect aspect forms, but have present tense meanings. The verb 'to want' w̃óínì is one you are already familiar with.

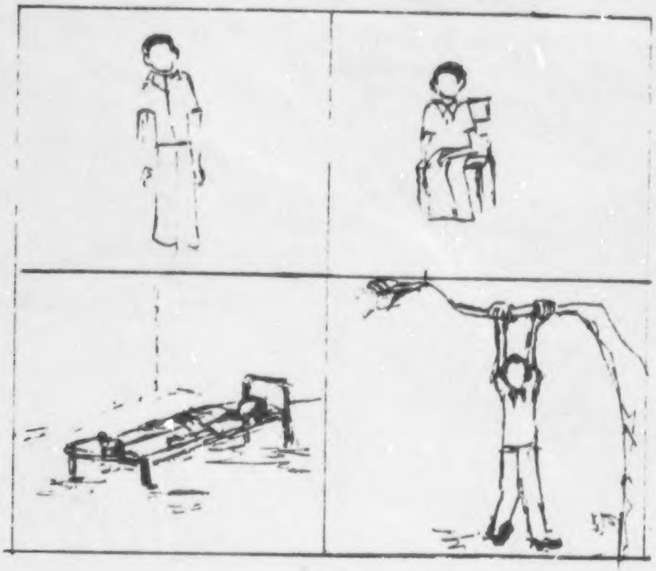
Gè w̃óínì gà múkùlù.	I like rice.

Below is a list of other such verbs.

Tɔ́ɔ́ zéínì.	He sits.	or	He is sitting.
Tɔ́ɔ́ lóónì.	He stands.	or	He is standing.
Tɔ́ɔ́ sɛ́lɛ́nì.	He hangs.	or	He is hanging.
Tɔ́ɔ́ láánì.	He lies down.	or	He is lying down.

2.9 Suggestions for Studying the Verbs "Standing," "Sitting" and "Hanging"

The following chart contains verbs with both past tense forms for present meanings and regular present tense verbs. Use the standard buildup procedure for running this drill.



2.10 Modal Verbs

In addition to simple declarations,

Fólómò lììzú táázù.	Folomo is going to town.

it is possible to make statements as to the necessity, desirability or ability of the subject to carry out the actions. Below are some of these mood verbs:

1.	Fólómò *ɔ́zóó* élìì táázù.	Folomo *can* go to town.
	Fólómò *ɛ́lɛ̀ zóó* gà ɔ́lìì táázù.	Folomo *can't* go to town.
2.	*Máánè* Fólómò élìì táázù.	Folomo *has to* go to town.
	Máálɛ̀nɛ́nɛ̀ Fólómò élìì táázù.	Folomo *doesn't have to* go to town.
3.	*Fɛ̀ní* Fólómò élìì táázù.	*It is necessary for* Folomo to go to town.
	Fɛ̀ní Fólómò *ɛ́lɛ̀* lìì táázù.	Folomo *musn't* go to town.

4.	Fólómò èw̃óínì élìì táázù.	Folomo wants to go to town.
	Fólómò ɛ́lɛ̀ w̃óínì élìì táázù.	Folomo doesn't want to go to town.
5.	Fólómò ɣà kávɛ́lɛ́ ɣá zìɛ̀zú lìì táázù.	Folomo is trying to go to town.
	Fólómò lɛ̀ kávɛ́lɛ́ ɣá zìɛ̀zú lìì táázù.	Folomi is not trying to go to town.

2.11 Suggestions for Learning Modal Verbs

Using the story drill in section 2.3 and the picture drill of section 2.9 of this lesson as follows:

A. Practice the affirmative forms one at a time. (Recognition should precede production.) T = Tutor L = Learner

1) Question-Answer

T: Can Binya get up? L: Yes, Binya can get up.

2) Transformation

T: Binya can get up. L: Binya can't get up.

3) Identification

Tutor points to the picture; Learner responds appropriately. (He is standing. Etc.)

B. Once the modals have been learned individually, they can be mixed. Proceed one picture at a time at first.

1) Substitution Drill 1.

After giving key sentence, tutor substitutes other modals.

2) Substitution Drill 2.

Same as Drill 1, but tutor interchanges affirmative and negative sentences as well.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 The Days of the Week

The Lorma names for the days of the week are as follows:

Láálìsèdí	Sunday
Tɛ́ɛ́nɛ̀	Monday
Tɛ́ɛ́nɛ̀ kúlágà	Tuesday
ɣálávà	Wednesday
Dɔ̀ɔ́gbɔ́kɔ̀	Thursday
Dɔ̀ɔ́wálà	Friday
Sívílí	Saturday

3.2 Suggestions for Learning the Days of the Week

With your tutor, using the same techniques as in previous lessons, learn the days of the week so that you can cite them from memory.

3.3 Yesterday and Tomorrow

After you know the days of the week, learn the following expressions:

bàhóónà	- 2 days
ŋìnà (náéɣa)	- 1 day (yesterday)
zàà	today
ŋínà	+ 1 day (tomorrow)
ŋìnàwúlású	+ 2 days
ŋìnà(wúlású)^2	+ 3 days

3.4 Suggestions for Drilling "Yesterday" and "Tomorrow"

Then run the following drill:

A.	1)	Zàà ɣà gàà vólóbɛ́ɛ́? What day is today?	Zàà ɣà gàà (tɛ́ɛ́nɛ́kùláágà). Today is (Tuesday).
	2)	n̲ìnà ɣà gàà vólóɓɛ́ɛ́? What day is tomorrow?	
	3)	n̲ìnà ná é ɣá, è ɣɛ̀ níígà vólóɓɛ́ɛ̀? What day is yesterday?	
	4)	What day is day after tomorrow?	
	5)	What day is day before yesterday?	

B. Ask your tutor the following questions:

1) Zɛ̀ɓɛ́ɛ́ yà kɛ́ gàà Sɛ̀dífólò?
What do you do on Sunday?

2) Zɛ̀ɓɛ̀ɛ̀ yà kɛ́ gàà Tɛ́nɛ̀ɛfólò?
What do you do on Monday?

3) Etc.

Record each answer. Try to transcribe it as best you can. Go over the answer with your tutor until you are sure you understand it. Then memorize the answers. Finally, have the tutor ask you the above questions so that you may answer them.

3.5 Adding to Your List of Phrases

By this time, you have no doubt encountered questions and comments that you have wanted to make, but couldn't figure out how to make them. Write down three such sentences and ask your tutor how to say them. Use the same procedure as that given in 3.4 above.

3.6 Composition

Compositions are a good way to practice your language skills. Write a 10 sentence story about what you do during the week. Once you have written it, have your tutor correct it. Once it is corrected, commit it to memory and recite it to either your tutor or one of your classmates.

4. VOCABULARY

bàhóónà...two days ago

dáá...to lie, rest
dáázù...sleeping
dáázù...resting place

Dɔ̀ɔ́gbɔ́kɔ̀...Thursday
Dɔ̀ɔ̀wálà...Friday

gàà gɛ́lɛ́gɛ́lɛ...cleverly
gàà máávìlà...quickly
gàà nyɔ́w̃à...poorly
gàà págɔ̀...well
gàà pɛ́lɛ́pɛ̀lɛ̀...slowly
gàà válábà...foolishly
gàà wóówàlà...loudly
gàà wóówùlù...quietly
gàà zìlɛ̀mà...slowly
gálávà...hour
gàwè...separate, divide
géláábógà...dawn
ɣá...on
ɣ̲álávà...Wednesday

kəbóózùvɛ́...car park
kávɛ̀láɣàzìɛ̀zú...try to
kóózùvɛ̀...stomach
kpídì...night
kpídìzààmà...deep night
kpɔ́kɔ́í...(early) evening
kpɔ́kɔ́vòlò...afternoon

láálìsèdí...Sunday

námákpòò...to wait
nɛ́kɛ̀...slowly
núɓɔ̀gɔ́pɛ́...everybody
ŋìnàwásálú...day after tomorrow
ŋìnàwásálúwásálú...three days hence

ɔ̀lòò...until

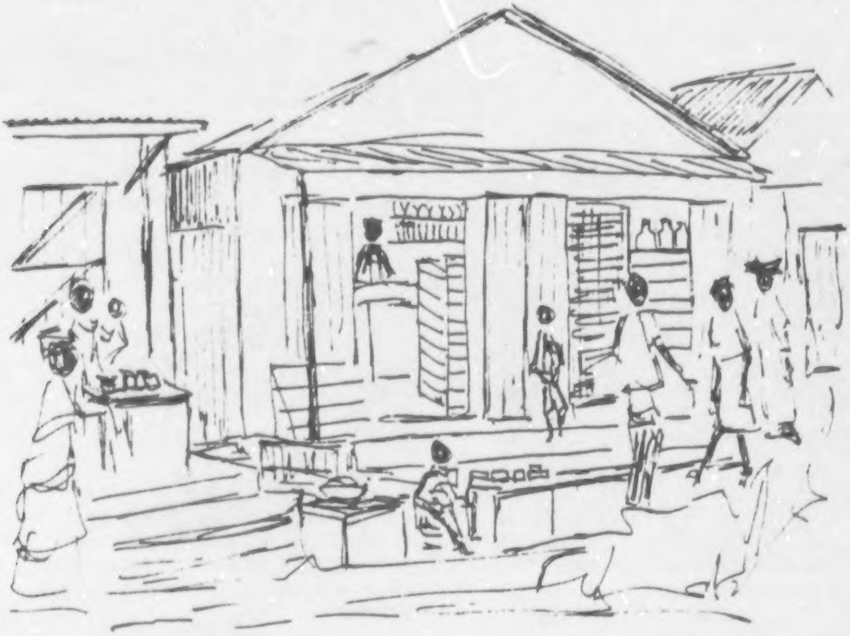
péléwópáí...main road
pótázɛ̀vɛ́...(his) home

síézìɣì...lasts
Sívílí...Saturday

táí...time, when
Tɛ́ɛ́nɛ̀...Monday
Tɛ́ɛ́nɛ̀kúlágà...Tuesday
tííá...perfect of tili "to call"

wùlù...to follow

zíté...to reach



1. TEXTS

1.1 Monolog: Stólógíízù

Zɔ̀zɔ́o kà gàà mákítììŋádéláá. Yàzóó é ŋɛ́nílámáá zóláwó nà, bɔ́ɔ́vɛ̀láálè, stóló ká ná, évɛ́ɛ́ zààɣàvà. Stóógíívìgà táá nà, yá mílíkì vɛ́tɛ̀ ná, évɛ́ɛ́ kálɛ́wópúvá, évɛ́ɛ́ kpólóvá, ɔ́vɛ́ɛ́sáá dáámíŋɛ̀nìkpúlúkpúlúgáává. Yàzóó tánísù, é bátùlúwótí zóláwó yávlásláítvà mà, évɛ́ɛ́sàà lóódíévá. Stólógììvígá yá kówáwɔ́lɔ́ zólàwá nà ègéyá évɛ́ɛ́sàà sɛ́ɣɛ́ítánígávà. Stóógììvígá táá ná, sɔ́ɔ́lááákpúlúkpúlú ká ná gàà yázóó eɓótííɣɛ̀ɛ̀là. Stólógììvìgá táá nà, ŋázáítìɛ̀ tá mítɛ́í ɣèyà ná, kɔ́pú, kóólíɣí, plɛ́tɛ̀, kókó, kókólípá, évɛ́ɛ́sàà bówávà. Nánɔ́wà tɛ́láítìɛ̀, tá gèzú géyá ná évɛ́ɛ́sàà sɛ́gɛ́và, té sɔ́lɔ́ ágɛ́ nú è gílímà. Nánɔ́wà, kɔ́lɔ́vɛ́lɛ́wùbɔ́ígííítìɛ̀, tázóó té pɛ́n gèyà ná, kɔ́lɔ́wɔ́lɛ́ évɛ́ɛ́sà pɛ́nsóí. Kálɛ́wúlónù ɣá, kálá gèyà, évɛ́ɛ́sàà lɔ́vàvá sáápgíízù. Àníí yá gàà Zébéénù, yázóó é sálé gèyà stóógììzù, àgɛ́ évàlò. Káábóósùvɛ́ tɛ́ gàà félé Zɔ̀zɔ̀ó. Nágìlágìì ɣà gàà vɛ́í yà káí zìɣì ná èlìì Gìnɛ, èlìì Dùkɔ́ɔ́ évɛ́ɛ́sàà Vóyèmàvá. Náfélékèléí ɣa gàà vɛ́í yá káí zìɣì ná, èlìì gàà yìɛ̀ báángà. Zɔ̀zɔ̀ó kà gàà nádɛ́vɛ́í númáá tá ɛ́ííɣɛ̀ɛ̀ ná gàà kpɔ́kɔ́sùbù.

Breakdown: Stólógíízù...In the Store

1. Zɔ̀zɔ́ó kà gàà mákítììŋádéláá.
   Zorzor has a commercial area.
      mákítìì...market
      ŋádéláá...area

2. Yàzóó é ŋɛ́nílámáá zóláwó nà, bɔ́ɔ́vɛ̀lááléè, stóló ká ná, évɛ́ɛ́ zààɣàvà.
   You can buy many things there because stores and "Markets" are there.
      ŋɛ́ní...thing
      lámáá...many (tamaa)
      stólógìì...store

3. Stóógíívìgà táá nà, yá mílíkì vɛ́tɛ̀ ná, évɛ́ɛ́ káléwópúvá, évɛ́ɛ́ kpólóvá, ɔ́vɛ́ɛ́sáá dáámíŋɛ̀nìkpúlúkpúlúgáává.
   There are some stores where you find (see) milk, canned fish, salt and different foodstuffs.
      vìgà...some
      táá nà...they are there
      mílíkìì...milk
      káléwɔ́pú...canned fish (Literally: fish-cup)
      kpúlúkpúlú...different

4. Yàzóó tánísù, é bátùlúwótí zóláwó yávlásláítvà mà évɛ́ɛ́sàà lóódíévá.
   You can also buy batteries for your flashlight and radio.
      tánísù...also
      bátùlúwótíí...battery (Literally: battery-stone kotu)
      flásláít...flashlight
      lóódíé...radio

5. Stólógììvígá yá kówáwɔ́lɔ́ zólàwó nà ègèyà évɛ́ɛ́sàà sɛ́yɛ́ítánígávà.
   At some stores you (can) get shoes for yourself and some cloth.
      kówáwɔ́lɔ́...shoes
      nà...there (shows that stologiiviga at the beginning of the sentence is a locative)
      sɛ́yɛ́í...cloth
      géyá...have, possess

6. Stólógììvígá táá ná, sɔ́ɔ́láákpúlúkpúlú ká ná gàà yázóó èbótííγɛ̀ɛ̀là.
At some stores there are different kinds of merchandise that you can use in your work.
   sɔ́ɔ́lá...merchandise
   èɓótííγɛ̀ɛ̀là...your help-work-do-ing

7. Stólógììvìgá táá nà, ŋázáítìɛ̀ tá mítɛ́í γèyà ná, kɔ́pú, kóólíγí, plɛ́tɛ̀, kókó, kókólípá évɛ́ɛ́sàà bówávà.
At some stores, women (can) buy spoons, cups, iron pots, plates, pans, big pans and knives.
   názáítìɛ̀...women
   mítɛ́í...spoon
   kɔ́púí...cup
   kóólíγíi...iron pot (kolu + diji)
   kókóí...pan
   kókólípáí...big pan/bowl
   bówáí...knife

8. Nánɔ́wà tɛ́láítìɛ̀ tá gèzú géyá ná évɛ́ɛ́saa sɛ́gɛ́và, té sɔ́lɔ́ ágɛ́ nú è gílímà.
This is where tailors they buy thread, needles and cloth, and sew it in order for people to wear it.
   nánɔ́wà...this is the place
   téláítìɛ̀...tailors
   gèzú...thread
   sɛ́gɛ́...needle
   sɔ́lɔ́...sew
   ágɛ́...in order
   gílímà...wear it

9. Nánɔ́wà kɔ́lɔ́vɛ́lɛ́wùbóígíítìɛ̀ tázóó té pɛ́n gèyà ná, kɔ́lɔ́wɔ́lɛ́ évɛ́ɛ́sàà pɛ́nsóí.
This is where school children buy their pens, paper and pencils.
   kɔ́lɔ́bɛ́lɛ́wùbóígíítìɛ̀...book-house-in-people-the-s
   pɛ́n...pen
   kɔ́lɔ́wɛ́lɛ́...paper (Literally: white book; kɔ́lɔ́ also means skin)
   pɛ́nsóí...pencil

10. Káléwúlónù ɣá kálá gèyà, évɛ́ɛ́sàà lɔ́vàvà sáápgíízù.
Fishermen buy hooks and line in the shop.
káléwúlónù...fish-pull-person
kálá...hook
lɔ́vá...line
sáápgíí...shop (small store)

11. Àníí yá gàà zébéénù, yázóó é sálé gèyà stóógììzù, àgɛ́ évàlò.
If you are sick, you can buy medicine in the shop in order to get well.
zébéé...sick (used as a verb)
sáléí...medicine
àgɛ́...in order to
vàlò, báló...be well

12. Káábóósùvɛ́ tɛ́ gà félé Zɔ̀zɔ̀ó.
There are two parking stations in Zorzor.
káábóózùvɛ́...car-park-in-place

13. Nágìlágìì ɣà gàà vɛ́í yà ká zìɣì ná èlìì Ginɛ̀, èlìì Dùkɔ́ɔ́ évɛ́ɛ́ Vóȳémàvá.
The first one is where you go to Guinea, Monrovia or Voinjama.
nágìlágìì...that-one-the   (that first one)
vɛ́í...where, place
kázìgì...take cars
Dùkɔ́ɔ́...upcountry name for Monrovia

14. Náfélékèléí ɣà gàà vɛ́í yá káí zìɣì ná èlìì gàà yìɛ̀ Ɓ̲áángà.
The second one is where you take the car to carry you to Gbarnga.
kèlé...one
lí gàà yìɛ̀...carry you
Ɓ̲áángà...Gbarnga

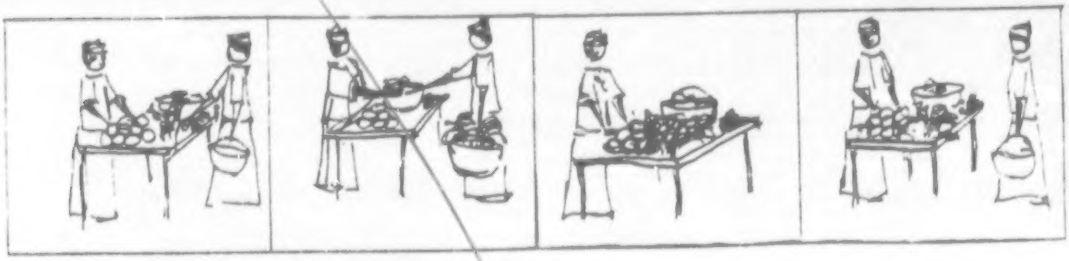
15. Zɔ̀zɔ̀ó kà gàà nádɛ́vɛ́í númáá tá tííɣɛ̀ɛ̀ ná gàà kpɔ́kɔ́sùbù.
Zorzor is a place where people work night and day.

1.2 Gáázáákɛ́ɛ́vɛ̀

1) Zɔ̀zɔ́ kàà gàà máákítíí ŋádɛ́láá? Gáázákɛ́ɛ́vɛ̀.
2) Dáámíŋàníízɛ̀ɓɛ́ɛ́máázíí, ɣá yà pɛ́tɛ́ stóósú ná?
3) Zɛ́ɓɛ́ɛ́máázìì ɣá ŋázáítìɛ tá géyá ná stóósù?
4) Zɛ́ɓɛ̀ɛmáázìì ɣá kɔ́lɔ́vɛ́lɛ́wòbóígíí, tá géyá ná stóósù?
5) Zɛ́ɓɛ̀ɛmáázìì ɣá kpálágàvɛ́áítìɛ tá géyá ná stóósù?
6) Zɛ́ɓɛ̀ɛmáàzìi ɣá kálɛ́wúlóvɛáítìɛ tá géyá ná stóósù?
7) Zɛ́ɓɛ̀ɛmáázìì ɣá sééɓévɛáítìɛ tá géyá ná stóósù?
8) Mɛ̀nɛ́ ɣà mɔ́tíítìɛ tálíí nà?
9) Zɔ̀zɔ̀ò káá gàà nádɛ́númáá tá tíí ɣɛ̀ɛ ná gàà kpɔ́kɔ́sùbù? Gáázáákɛ́ɛ́vɛ̀.
10) Yàzóó è bátúlúwòtíí géyá Zɔ̀zɔ́ó? Gáázákɛ́ɛ́vɛ̀.

Questions: Gáázákɛ́ɛ́vɛ̀...Questions.

1) Does Zorzor have a business district? That's a question.
2) What kinds of foodstuffs can you find in Zorzor stores?
3) What do women look for in the stores?
4) What do students look for?
5) What do farmers look for?
6) What do fishermen look for?
7) What do sick people look for?
8) Where do the money buses go to from Zorzor?
9) Is Zorzor a busy place?
10) Can you buy batteries in Zorzor?



1.3 Dialog: Díídɛ́ γá gàà kɔ́wáwɔ́lɔ́ítìɛ̀?

1) Dáálímàì.
2) Díídɛ́ γá gàà kɔ́wáwɔ́lɔ́ítìɛ̀?
3) Tɔ́ɔ́ gàà póngìlá sénéfélégɔ̀náí.
4) Té ŋwɔ̀.
5) Tékpákpávɛ̀ fà má.
6) Tábáláá kà ná?
7) Níítìɛ̀ ŋwɔ́ wà nɔ́.
8) Tévɛ́lɛ́vɛ̀lɛ̀gɛ̀.
9) Tá γà ná, tá wɔ̀lɔ̀wɔ̀lɔ̀ì?
10) Láásí γà èzéyá sàà.
11) Téwɔ́ɔ́lívɛ̀.
12) Díídɛ́ γá gàà tévɛ̀?
13) Tɔ́ɔ́ gàà póngìlá sénéfélógɔ̀ náí.
14) Sɔ́ŋɔ́í kpàkpávɛ̀.
15) ɓɛ́ gè dàlàsáágɔ̀ sɛ́nɛ́félégɔ̀náí fé.
16) Póngìlá fɛ́ nɔ̀.
17) Dàlàdóólùɔ̀ γà ézéyá. Féléɓó?
18) Ná màkpón fɛ̀ní gà líí bóíwɔ́vɛ̀.
19) PAUSE
20) Yàvèlèpáγɛ́í γà.
21) è màmà.
22) è màmà.

Breakdown: Díídɛ́ ɣá gàà kɔ́wáwɔ́lɔ́ítìɛ̀?...How much are your shoes?

1. Dáálímàì.
Greetings.

2. Díídɛ́ ɣá gàà kɔ́wáwɔ́lɔ́ítìɛ̀?
How much are your shoes?

3. Tɔ́ɔ́ gàà póngìlá sénéféléɡɔ̀náí.
They are four dollars and fifty cents.
    pón...pound = $4.00
    sénéféléɡɔ̀...two shillings = 40¢
    náí...10¢

4. Té ŋwɔ̀.
Try these.

5. Tékpákpávɛ̀ fà má.
They are too big for me.

6. Tábáláá kà ná?
Do you have others?

7. Níítìɛ̀ ŋwɔ́ wà nɔ́.
Try these.

8. Tévɛ́lɛ́vɛ̀lɛ̀ɡɛ̀.
They are (too) small.

9. Táɣàná, tá wɔ̀lɔ̀wɔ̀lɔ̀ì?
Do you have any that are larger?

10. Láásí ɣà èzéyá sàà.
That's the last I have now.

11. Téwóólívɛ̀.
They fit.

12. Díídɛ́ γá gàà tévɛ̀?
How much is it for them?

13. Tɔ́ɔ́ gàà póngìlá sénéfélégɔ̀náí.
They are $4.50.

14. Sɔ́ŋɔ́íkpàkpávɛ̀.
That is too much. The price is hard
sɔ́ŋɔ́í, sɔ́wɔ̃́í...price

15. ɓɛ́ gè dàlàsááɡɔ̀ sɛ́nɛ́félégɔ̀náí fé.
What if you give $3.50?

16. Póngìlá fɛ́ nɔ̀.
Give only $4.00.

17. Dàlàdóólùɔ̀ γà ezéyá. Félé bó?
I have a $5.00 bill. Can you change it?

18. Ná màkpón, fɛ̀ní gàlíí bóíwɔ́vɛ̀.
Wait, I have to go to a friend.

19. PAUSE

20. Yàvèlèpáγɛ́i γà.
Here is your change.
vele, fele...trade
paγei...money

21. èmàmà.

22. èmàmà.

2. GRAMMAR, EXERCISES, AND CULTURAL NOTES

2.1 Modifying Adjectives

Adjectives follow the nouns they modify. Their initial consonant, strong or weak, and their tone, high or low, is determined by the preceding tone. The definite affixes are then attached to the adjectives instead of the noun. Below are some examples.

1) Following weak consonants, low tone conditioning nouns:

málákúíw̃àlài	bitter cassava	w̃álá	bitter
pɛ́lɛ́nìnɛ̀ì	new house	níínɛ̀	new
gúlúwòòzàgìì	tall tree	kóózà	tall
ŋázánùùwòlòzáágíí	old woman	pólózáá	old
kpéléɣáíbàànàgíí	strong cutlass	kpááná	hard
pɛ́lɛ́lèì	black house	téí	black

2) Following weak consonant, high tone conditioning nouns:

ŋɛ́níw̃áláí	bitter thing	w̃álá	bitter
kótíbáádí	hɔt stone	kpáádí	hot
pélévɛ́nɛ́	small road	pɛ́nɛ́	small
tááwólózáágíí	old town	kólózáá	old
péléníínɛ́í	new road	níínɛ́	new
zíɛ́léí	cold water	déí	water

3) Following strong consonant, low tone conditioning nouns:

másápɔ̀lɔ̀zaàgìì	old chief	pɔ́lɔ́záá	old
kpásàgwàlàì	big okra	gwálá	big
kũláŋàlànììnɛ̀ì	new trunk	níínɛ́	new
báálàkòlègíí	white sheep	kólé	white
kpálépɛ̀nɛ̀ì	small broom	pɛ́nɛ́	small

4) Following strong consonant, high tone conditioning nouns:

núúmùlùkpódáí	sour orange	kpódá	sour
kɔ́ɔ́kpɔ́kpáí	big neck	kpɔ́kpá	big
báálákòlègíí	white sheep	kólé	white
gúlúwùlùpɔ́lɔ́záágíí	old greens	pɔ́lɔ́záá	old
táávànɛ́ɛ́nɛ́ɛ́gíí	sweet snuff	nɛ́ɛ́nɛ́ɛ́	sweet

5) Adjectives can be high or low, or strong or weak conditioning words so that if more than two adjectives are strung together, their influence will be seen.

a)	weak low:	kpúwɔ́	short
b)	weak low:	nííné	new
c)	weak high:	pɛ́nɛ́	small
d)	low noun:	pɛ́lɛ́í	house
e)	high noun:	péléí	path

Examples:

a)	pɛ́lɛ́ɓùwɔ̀nììnɛ̀ì	short new house
b)	péléɓúwɔ́nììnɛ̀ì	short new road
c)	pɛ́lɛ́vɛ̀nɛ̀nììnɛ̀ì	small new house
d)	pélévɛ́nɛ́nììnɛ̀ì	small new road
e)	pɛ́lɛ́níínɛ́vɛ̀nɛ̀ì	new small road

NOTE: ɓází L.W. 'yellow' is actually a noun cf. kpází 'corn.' Therefore, a yellow house is actually ɓázibɛ̀lɛ̀ì and not pɛ́lɛ́ɓàzì. Nííné is one of those adjectives which takes maa as its subject. Therefore, "it is new" is máánììnɛ̀vɛ̀.

NOTE: While numbers are adjectives and follow the consonant rules, they always keep their basic tones.

2.2 Practicing Adjectives

Using the list of adjectives in Lesson VII, practice constructing adjectives in the following way:

A) Select one of the four types of nouns given above and insert adjectives one at a time. If the adjective does not make sense (e.g. a bitter house) say it does not make sense.

B) Practice the adjectives with all four types of nouns. Remember recognition should always precede production.

C) Once you have mastered this list, use the drill to review previous vocabulary using flashcards.

2.3 Demonstrative Pronouns

There are two demonstrative pronouns in Lorma: nìì (this) and nà (that). They are added to the definite form of the noun:

máságììnìì	this chief	máságììnà	that chief
pɛ́lɛ́ínìì	this house	pɛ́lɛ́ínà	that house

The plural follows the demonstrative pronoun:

máságììnììtìɛ̀	these chiefs	máságììnàtíɛ́	those chiefs
pɛ́lɛ́ínììtìɛ̀	these houses	pɛ́lɛ́ínàtìɛ̀	those houses

2.4 Drilling Demonstratives

A) Run through your vocabulary cards, saying on different runs:

this - X
that - X
those - X-s
these - X-s

B) Repeat the drill, but use complete sentences (by now you should have at least one or two sentences associated with each vocabulary card.)

2.5 Numbers 11 through 100

The numbers 11 through 100 are constructed as follows:

1) 11 - 19

11...púúgɔ́ káí gìlɛ̀
12...púúgɔ́ káí fèlègɔ̀
13...púúgɔ́ káí sààgɔ̀
14...púúgɔ́ káí nààgɔ̀
15...púúgɔ́ káí lòòlùò
16...púúgɔ́ káí lɛ̀zìtà
17...púúgɔ́ káí lɔ̀fèlàà
18...púúgɔ́ káí lɔ̀sàvàà
19...púúgɔ́ káí tààwù

2) the numbers 20 - 90

20...zéé fèègɔ̀
21 = zéé félégɔ̀ káí gìlɛ̀
30...zéé sààgɔ̀
40...zéé nààgɔ̀
50...zéé lòòlùò
60...zéé lɛ̀zìtà
70...zéé lɔ̀fèlàà
80...zéé lɔ̀sàvàà
90...zéé tààwù

3) 100...wúngìlà
102...wúngìlà káí fèlègɔ̀
121...wúngìlà zéé fèlègɔ̀ káí gìlɛ́.

2.6 Drilling Numbers

Numbers are very difficult to learn to manipulate, so you will have to expend considerable effort at this task. Therefore, the following arithmetic drills should be run again and again.

A) 2 + 3 = 5 Félégɔ̀ bógɛ́í sáágɔ̀vá tóó gà dóólùò.
4 + 7 = 11 Náágɔ̀ bógɛ́í dɔ́ɔ́félàvá tóó gà púú káí gìlɛ́.

B) 7 - 3 = 4 Dɔ́ɔ́félàà è sààgɔ̀ wúlóbá, tóógàà náágɔ̀.
10 - 2 = 8 Dúúgɔ̀ félégò wúló bá, tóó gà dɔ́sávà.

C) 5 X 4 = 20 Dóólúó zízɛ́ náágɔ́tóógà zéé félégɔ̀.
2 X 2 = 4 Félégɔ̀ zízɛ́ félégɔ̀ tóó gà náágɔ̀.

D) 20 ÷ 5 = 4 Zééfélégɔ̀ ègáwɛ́ gàà lóólùò. Tóógà náágɔ̀.
15 ÷ 3 = 5 Dúú káí lòòlùò è gáwɛ́ gàà sáágɔ̀. Tóógà dóólùò.

NOTE: Do only one operation at a time.

e.g. Tutor: What is ______________?

Learner: ___________ is ____________.

a) Sums should be kept below 11.

b) Once the numbers 1-10 are learned, sums should be kept below 20, then 30, then 100.

2.7 Cultural Note: Bargaining

When an American shopper goes into a store to buy something, the clerk behind the counter will ask what the customer wishes. The shopper will respond and the clerk will get the item and if the price is not on it, the clerk will announce it before ringing it up.

When an American goes into an automobile dealership, the process is slightly different. There will be more formalities in the greetings, the dealer will offer his/her name and inquire about the name of his clients. Secondly, the initial price may well not be the last. There will be considerable bargaining. Here too there is a formula. The dealer will come down, but will have to justify the reason (last one in stock, too many in stock, wants to be a friend or anything which is not blatantly false). Usually, the customer will also offer reasons for not wanting to pay the higher price.

We do not mean to imply that bargaining is the same in Liberia; only that there are similarities. In some contexts, bargaining is acceptable, in others it is not.

In produce markets, standard staples have fixed prices: onions, Maggie cubes, fish, etc. Only extraordinary items, such as chickens in the Zorzor area, require a bargaining. In the major commercial area of town, where you find the selling merchandise as opposed to produce, you will find two types of shops: Lebanese shops which are both wholesale as well as retail, and Liberian-managed shops.

You will note, that when you go into a Lebanese shop, no one is in a hurry to wait on you. The assumption is that if you don't ask for something, you are simply loitering. Here, there tends to be little bargaining, though if you spend a fair amount of money (say $20.00), you may ask for a "reduction" in the total.

The smaller shops and the "table-markets" on the street are in front of the stores. Here again there is the standard distinction between ordinary items with fixed prices: (pencils, batteries, thread, etc.) and extraordinary items with open prices (flashlights, pots and pans, shoes, cloth and so forth).

In general, human services, tailoring, carpentry and so forth are also subject to bargaining. Here it is wise to work out the price in advance, as well as the conditions of purchase. This will avoid difficulties and misunderstandings later on.

Finally, we should not forget the "Charlie", the trader who brings art objects around for sale. Here bargaining is at its highest form. Two words of advice. If you are interested in buying something, make up in your own mind what you would be willing to pay for it. Keep it low at first, there will always be other opportunities, if you don't purchase the item at first. Secondly, do not express any undue interest over the item you are really interested in; do not even inquire about it first.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Counting

1) Count from 1 to 100 (by 10's and 1's). Time yourself. See if you can reduce the time it takes by half.
2) Number guessing.
   Try the following game with your tutor.

   a) I'm thinking of a number.
      Gá γá gàzìɛ̀zú nábàmá.

   b) Is it greater than X?
      Tévé gɛ̀ zéélóólùòvá?

   a) Yes.
      Ówè.

   a) No.
      Bà.
3) On your way to work, practice counting things, people, trees, ducks, etc.

3.2 Cartography

Make a map of the stores in the town you are living. Begin making a list of the things you find in each. You will be surprised by the variety.

4. VOCABULARY

ágɛ́...in order

báláá...others, more

bátùlúwótí...battery
(Lit: battery stones)

ɓ̱áángà...Gbarnga

bótííɣɛ́ɛ́là...working

dáalímàì...a greeting

Dùkɔ́ɔ́...Monrovia

fèlèpáɣɛ́í...change

fláslái t...flashlight

gézúí...thread

gílí...to wear

káléwòpù...fish cup, canned fish

káléwúlónùì...fisherman
(Lit: fish-pull-person)

kálúí...hook

kókólípáí...big pan

kóólívɛ̀...to fit

kótíí...stone

lɔ́vàì...line

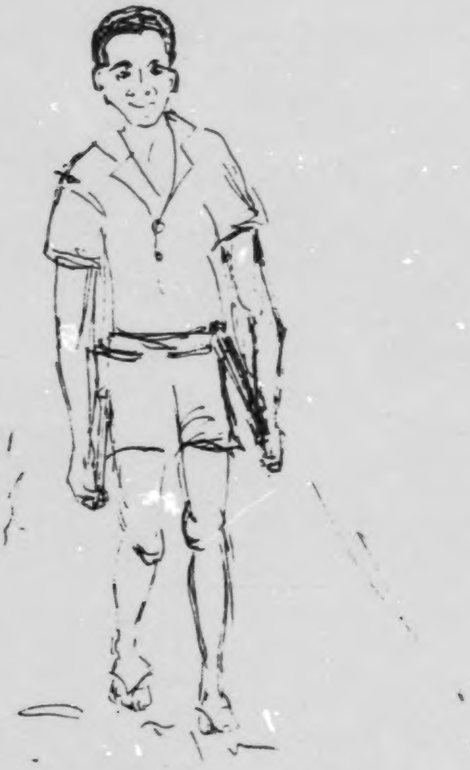
nábàgíí...number

váló...to get well

-vìgá...some

wúngìlà...100

zééfè ègɔ̀...20 (2 sets of hands)



1. TEXTS

1.1 Monolog: Píwú Bí Bòdègì

Píwú Bí Bòdègì ɣà. Tóó gàà kɔ́ná zééfélégɔ̀ káí lézítá. Tɔ́ɔ́ gàà kɔ́lɔ́vɛ́lɛ́wùbói Zɔ̀zɔ́ kɔ̀lɔ̀vɛ́lɛ́wù. Tɔ́ɔ́ kɔ́lɔ́púúgɔ̀ káí gìlázù. Téí pɛ́nɛ́í ɣà éɣɛ́ní Fíísɛ̀bù. Ɛ̱́ɣɛ̀ní w̃óínì élíí kɔ́lɔ́vɛ́lɛ́wù kɛ̀ kéyá lɛ̀ kápá fè názéyá gàà ɔ́líí kɔ́lɔ́vɛ́lɛ́wù. Nà ɣá é kɛ́ɛ́ nà àgɛ́ élíí gàà kɛ́kɛ́ wò gàà nà ɓó pá. Kɛ́kɛ̀ bòì ní bá gàà é ɓó pá. Nà ɣá é kɛ́ɛ́ nà, Pííwù ɔ́wùlò nákɔ́lɔ́vɛ́lɛ́wù, élíí kɛ́kɛ́ nákpálágíízù é tííɣɛ̀ɛ̀. Pííwìi ƭɔ́ɔ śáa Zɔ̀zɔ́o. Tɔ́ɔ́ sáá Pískúgìlábà Zɔ̀zɔ́ó, táá máá Jɔ́n Smíf. Jɔ́n è kɔ́lɔ́vɛ́lɛ́wùkàpàgíí dàavɛ́nì èvɛ́ɛ́ ŋíízùvà évɛ́ɛ́ dáámííŋɛ̀nívà. Tánízù é kɔ́lɔ́ vɛ́ zéyá gàà é tá mááwólí. Ná ɣɛ̀ è kɛ́ɛ́nì, é nɛ́ŋíítìɛ̀níí ɣà ɣɛ̀ɛ̀. Ɛ̱́ dáámíŋɛ̀níí géyá, é dííɣílí, é pɛ́lɛ́wù ɓálé. Àníí Gálá káɓɔ́ ná bá, é wùlò kɔ́lɔ́púúgɔ̀ káí félégɔ̀ìmà. Gálágíí ɓò pá élíí Kátíntón Yùnìvɛ́sìtì ɔɔɛ̱́lyù. Àníí ɛ́lɛ́ líí níí mɛ̀lɛ́, é tíí ɣàasíɛ́ é kɛ̀ɛ̀.

Breakdown: Píwú Bí Bòdègì...Peewu B. Bodegie

1. Píwú Bí Bòdègì ɣà.
This is Pewu B. Bodegie.

2. Tɔ́ɔ́ gàà kɔ́ná zééféléɡɔ̀ káí lézítá.
He is twenty-six years old.
kɔ́ná...year

3. Tɔ́ɔ̀ gàà kɔ́lɔ́vɛ́lɛ́wùbóí Zɔ̀zɔ́kɔ̀lɔ̀vɛ́lɛ́wù.
He is a student in Zorzor (central high) school.

4. Tɔ́ɔ́ kɔ́lɔ́púúɡɔ̀ káí gìlázù.
He is in the eleventh grace.
kɔ́lɔ́...grade, book

5. Téí pɛ́nɛ́í ɣà, éɣɛ́ní Fíísɛ̀bù.
When he was young, he was in Fisebu.
téí...time, when
pɛ́nɛ́í...little

6. É ɣɛ̀ní W̃óínì élíí kɔ́lɔ́vɛ́lɛ́wù kɛ̀ kéyá lɛ̀ kápá fé názéyá gàà ɔ́líí kɔ́lɔ́vɛ́lɛ́wù.
He wanted to go to school, but his father would not give him the money for him to go to school.
éɣɛ̀ní W̃óínì...he wanted
kɛ̀...but

7. Nà ɣà é kɛ́ɛ́ nà àgɛ́ élíí gàà kɛ́kɛ́ wò gàà nà ɓó pá.
That is the reason he decided to go to his uncle and plea for help.
nà ɣá é kɛ́ɛ́ nà...that is the reason
àgɛ́...he decided
ɓó pá...help (to him)

8. Kɛ́kɛ̀ bòìní bá gàà é ɓó pá.
His uncle agreed to help him.
bòìní bá...said to him

9. Nà ɣá é kɛ́ɛ́ nà, Pííwù ɔ́wùlò nákɔ́lɔ́vɛ́lɛ́wù, élíí kɛ́kɛ́ nákpálágíízù é tííɣɛ̀ɛ̀.
That is the reason (when) Pewu returns from his school he goes to his uncle's farm to work.
wùlò, kùlò...return

10. Pííwù tɔ́ɔ́ sáá Zɔ̀zɔ́ó.
Pewu lives in Zorzor.

11. Tɔ́ɔ́ sáá Pískúgìlábà Zɔ̀zɔ́ó, táá máá Jɔ́n Smíf.
He is now with one Peace Corps Volunteer named John Smith.
táá máá...his name is.

12. Jɔ́n è kɔ́lɔ́vɛ́lɛ́wùkàpàgíí dààvɛ́nì évɛ́ɛ́ ŋíízùvà évɛ́ɛ́ dáámííŋɛ̀nívà.
John provided school money, a sleeping place and food.
dààvɛ́nì...provided

13. Tánízù é kɔ́lɔ́ vɛ́ zéyá gàà é tá máávólí.
Sometimes he gives books to him so he can study.

14. Ná ɣɛ̀ è kɛ́ɛ́nì, é nɛ́ŋíítìɛ̀níí ɣà ɣɛ̀ɛ̀.
That is the reason he does these things.
nɛ́nítìɛ̀níí...these things

15. é dáámíŋɛ̀níí géyá, é dííɣílí, é pɛ́lɛ́wù ɓálé.
He buys the food, he cooks, he sweeps the house.

16. Àníí Gálá káɓɔ́ ná bá, é wùlò kɔ́lɔ́púúgɔ̀ káí félégɔ̀ìma.
If God blesses him, (when) he comes out of the twelfth grade.

17. Gálágíí ɓò pá élíí Kátíntón Yùnìvɛ́sìtì ɔ̀ɔ̀ɛ́lyu.
If God helps him, he will go to Cuttington College or to the University of Liberia.

18. Àníí ɛ́lɛ́ líí níí mɛ̀lɛ́, é tíí ɣààsíɛ́ é kɛ̀ɛ̀.
If he doesn't go there, he will look for work to do.

2. GRAMMAR, EXERCISES, CULTURAL NOTES

2.1 The Present Perfect

In Lesson VII, the simple past was introduced. This verb form is constructed with the basic pronouns and the past tense form of the verb, as is shown below:

Gè wɛ́lɛ́nì kpɔ́gììvà.	I saw the crowd.
Gɛ̀lɛ̀ wɛ́lɛ́nì kpɔ́gììvà.	I did not see the crowd.

The perfect is used to describe actions which were recently completed. This form is constructed with the basic pronouns and the ga - a form of the verb.

The a form follows weak-conditioning verbs and the -ga form follows strong-conditioning verbs. Below are some examples:

è líá táázù.	You went.
é síɣíá.	He picked it up.
Gé tééwùì ɣéyáá.	We$_x$ bought a chicken.
Gè zìá gèlìì táázù.	I just walked to town.
Dé pɛ́lɛ́í lóógà.	We$_n$ built a house.
Wò títègà.	You turned it.
Té sógà.	They caught it.

NOTE: The perfect form of to go is also heard as ya.

This tense form does not have a corresponding negative. Rather, as has been suggested (Margaret Miller) "If it hasn't happened, what difference does it make whether it didn't happen recently or long ago." There the negative of the simple past is sufficient for all past tense negations.

The -ga -a form is used for the negative future. That is, the following form:

Gɛ́lɛ́ sóogà.	We couldn't (will not) catch it.

This form, because of the -ga suffix, appears for all the world like the perfect negative, but as can be seen, its meaning is closer to the negative future.

There is often confusion to Americans over which form to use. Usage is really the only way to learn which form is appropriate. That is, once the learner has learned to recognize the difference between the form of the perfect and the past, then the learner can take note of the contexts in which each form is found. For the time being, however, the following notes will be of value:

1. The perfect has also been dubbed the recent past by some scholars. That is because, by being a present perfect, it applies to activities that have been recently completed (hence the term perfective).
2. The focus of the activity in the perfective is on the completion, whereas in the simple past is on its location in time. Compare the following two sentences:

é pɛ́lɛ́í lòònì ŋìnà.	He built his house yesterday.
é pɛ́lɛ́í lòògà ŋìnà.	He has built his house yesterday.

In the first sentence the implication that the entire house was built yesterday, whereas in the second, the meaning is that the house was completed yesterday.

2.2 To begin to

The meaning to begin to can be expressed by an initial clause tóózììá gàà followed by perfect verb phrase.

é tóózììá gàà pɛ́lɛ́íwù ɓálégà.	He began to sweep the house.
Gè tóózììá gàà dɛ́γɛ́γìlì à.	I began to cook rice.
Tè tóózììá gàà ŋápííwɔ̀.	They began to fight.
Tè tóózììá gàà kɔ́lɔ́màawɔ́líà.	They began to study.

The meaning "to begin" can also be expressed by the verb vɛ́ɛ́ with the main verb in the past participle:

Tévɛ́ɛ́ gàà mááw̃óí.	They began to grieve.

2.3 The Tenseless Form

The tenseless form of the sentence is one which uses the basic pronouns and the basic form of the verb, as the second clauses in the above sentences.

2.4 Already: Wóóláá sàà

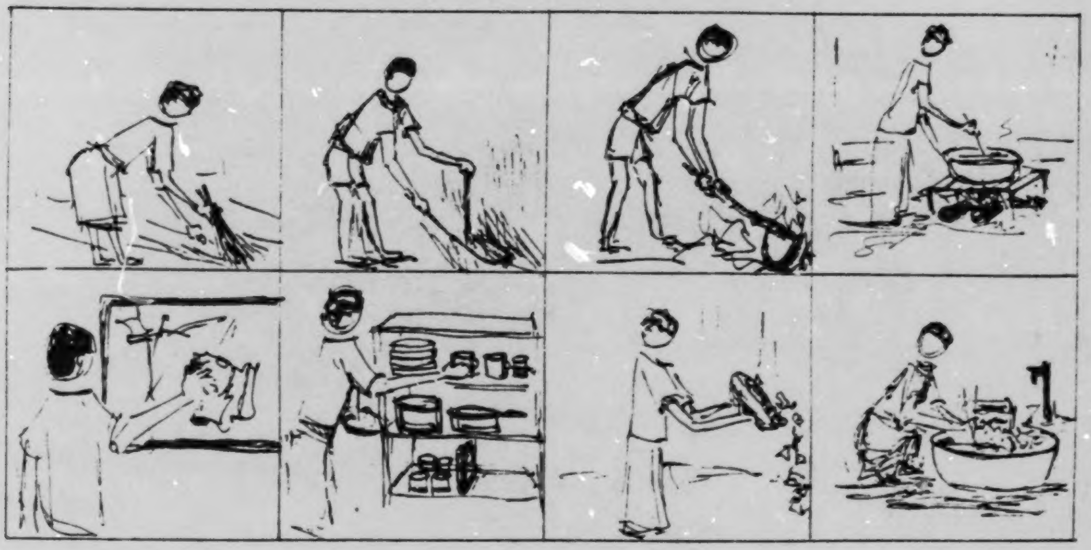
The meaning of already is expressed by the verb wòòláá, the adverb sàà 'now' and the present participle verb phrase.

Gè wòòláá sàà pɛ́lɛ́wù ɓálésù.	I already swept the house.
Gè wòòláá sàà díɣíɣìlìzù.	I already cooked rice.
Tè wòòláá sàà ŋápííwɔ̀sù.	They already fought.
Tè wòòláá sàà kɔ́lɔ́ mààwɔ́lízù.	They already studied.

2.5 Suggestions for Studying the Recent Past, to begin to and already

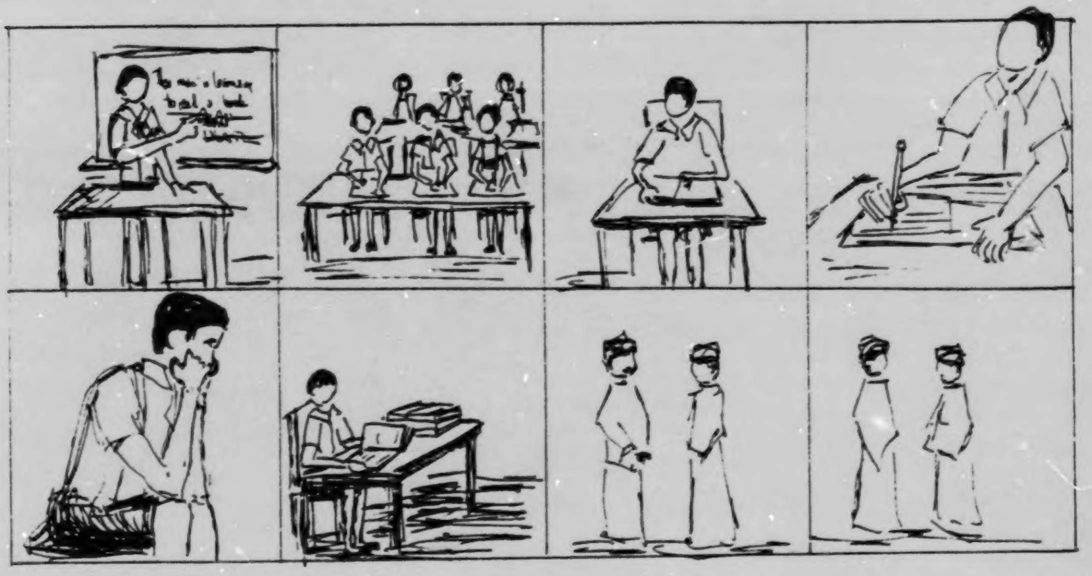
On the following page is a chart introducing some new verbs pertaining to housework. Learn them in the standard systematic development given in Lesson V.

CHART A



	Full Verb	Basic Verb	
1.	Tɔ́ɔ́ pɛlɛ́wùbálézù.	kpálé	sweep
2.	Tɔ́ɔ́ gwiílèvèzù.	tévé	cut grass
3.	Tɔ́ɔ́ wózáívìlìzù.	bílí	scratch
4.	Tɔ́ɔ́ díɣíɣìlìzù.	gílí	cook food
5.	Tɔ́ɔ́ wúndálàwúózù.	gúó	rub/wash windows
6.	Tɔ́ɔ́ díɣízòɣàláítɛ̀wózù.	pó	put away
7.	Tɔ́ɔ́ líí é káváí vílìzù.	pílí	throw away trash
8a.	Tɔ́ɔ́ díɣííwùòzù.	gúó	wash pots
8b.	Tɔ́ɔ́ sɛ́ɣɛ́íwùòzù.	gúó	wash clothes

CHART B



1.	Tɔ́ɔ́ kɔ́lɔ́léévɛ̀.	teach
2.	Tɔ́ɔ́ mààwɔ́lízù.	learn
3.	Tɔ́ɔ́ dúdùsù.	read
4.	Tɔ́ɔ́ kpɔ́fyɛ́zù.	write
5.	Tɔ́ɔ́ γ̃úúgààzíézu.	think
6.	Tɔ́ɔ́ mààwɔ́lízù.	study
7.	Tɔ́ɔ́ bòìzù.	talk
9.	Tɔ́ɔ́ wúítùsù.	listen

2.6 Conjunctions: and, or

Lorma is particularly creative in its ways to express the concepts 'and' and 'or'.

A. And

And can be expressed in the following ways:

tà	Síɛ́né tá Múlbà tálììzù. Siene and Mulbah are going.
èvɛ́ɛ́ X̀-ba	Síɛ́né évɛ́ɛ́ Múlbàvá távààzù. Siene and Mulbah are coming.
bɔga or bɔgo	Síɛ́né bɔ̀gá Múlbàh tálììzù. Siene and Mulbah are walking to town.

If more than three nouns are conjoined, conjunctions "connect" each noun, though the same conjunction should not be used through out.

Síɛ́né tá Múlbà tábɔ̀gá Zízì, tálììzù.
Siene and Mulbah and Zizi are going.

In Lorma, every effort is made to avoid piling up direct objects before the verb. For such constructions make it difficult to keep track of the verb.

é kpóló zìɣì évɛ́ɛ́ kísɛ́bà.	He took salt and pepper.
é níímùlù kúlóá èvɛ́ɛ́ máázábà.	He picked oranges and bananas.

B. Or

The concept 'or' (disjunction) is expressed by either nàláálɛ́ or, ɔ̀ɔ̀nɔ́gàà (neither).

Gà fɛ́ Flòmòyà nàláálɛ́ Zízì.	I will give it to either Folomo or Zizi.
Gà fɛ́ Flòmòyá ɔ́ɔ́nɔ̀yá Zízì.	I will give it to neither Flomo nor Zizi.
Gàlìì Zɔ̀zɔ́ó zàà, nàlààlɛ́ ɲìnà.	I will go to Zorzor today, failing that, tomorrow.

Conjunctions relating to full clauses are presented in Lesson XVIII.

2.7 Suggestions for Drilling Conjunctions:

A. Below is a list of common Lorma names which you can expect to encounter during your stay in Lorma country. They serve as a good means to practice the conjunctions.

List of Names

Men	Women
Flòmò	Síɛ́nɛ́
Péwù	Kólù
Múlbà	Yáámà
Nyákóí	Yɛ́sà
Yékpáwóló	Dáábɔ́í
Bííỹà	Tìtɛ́má
Tílíbɛ̀	Zízí

B. Practicing Subject Conjunction

Using the verbal chart given in 3.5, practice conjoining up to three nouns. First begin with one name:

Flòmò ɣà pɛ́lɛ́íwù ɓálézù.
Flomo is sweeping the house. etc.

Then repeat the drill using two names:

Flòmò bɔ̀gá Zízì tá pɛ́lɛ́íwù ɓálézù.
Flomo and Zizi are sweeping the house. etc.

Then repeat the drill using three names. If you put the names on cue cards, your tutor can easily substitute different names so that you don't get in a rut.

C. Practicing Subject Disjunction

Repeat the above drills using or rather than and.

D. Practicing Object Conjunction and Disjunction

Still using the above list of names, use the following sentences to practice object coordination.

E. Practicing Positional Object Coordination

è̱w̃óíní gàà X nà ɣàlè.
è̱lììní gàà X and Y.
è̱vààní gàà X and Y.
è̱wɛ́lɛ́ní X- à èvéé Y-bà.

2.8 Word List: Emotions

Set 1

ŋɛ̀ɛ̀ (v)	to laugh
gáázùmá yɛ̀ì̀	tear
kpíéílóó (v)	to cry (W, L)
ŋɛ̀ɛ̀zùsíí (v)	to smile
gáázùɣìlì (v)	to frown (face-tie)
sáábíéílóózù	to mourn
kúló (v)	to celebrate (W, L)
dúuwó	to frighten (W, L)

Set 2

gááwɔ́lɔ́ (v)	to tease, annoy
kóózúnɛ́ɛ́vɛ̀	happy stative only
zíílávɛ̀	happy stative only
mááwóívɛ̀	sad stative only
dúúwóŋɛ̀nì	fierce (frightening thing) X é dwuwovɛ...X frightens me.

Set 3

zììláábɔ̀ (v)	to enjoy
kóózúnɛ́ɛ́vɛ́ gàà támàà	to like greatly, to please greatly
kpáláí	embarrassment meaning complex
ŋúúfɛ́	shame meaning complex

zííyáw̃àláí	anger
X zííyáw̃àlávɛ́ Y-ma	X to be angry with Y
gáázíɛ́í	worry

Set 4

kípì	to save
dáázɛ́ɣɛ́	to save
sèìzùɣɛ́	to keep
tɔ́lɔ́búí	harm (from trouble)
nádááɣɛ̀ X-ba	to harm X
tɔ́lɔ́búvɛ́vɛ̀ X-ba	to harm X also to hinder X
lɛ̀ tɔ́lɔ́bá	safe
kɔ́í	war

zíílá	peace
tɔ́lɔ́búbàkpà	danger big trouble
ŋápí	to fight
kɔ́ɔ́wɔ̀	fight war
bɔ X-ba	to help X
lókù	luck
lókùɣ̃ów̃ú	bad luck, misfortune

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Houseboys

Many people find it a mutually rewarding situation to engage a houseboy. Such an arrangement usually involves money but goes much beyond that. While the houseboy does the cooking and laundry, the sponsor generally helps with school fees, with homework and may provide housing. Usually periodic gifts of books (something difficult to obtain outside of Monrovia) occur.

This arrangement also provides an opportunity for a volunteer to become acquainted with a Liberian beyond the level of casual greetings or even relationships at work. It is an opportunity for the Liberian and the Kwii alike to explore questions and uncertainties concerning the other's culture.

A word of caution. While the American may be experiencing difficulties in adjusting to the way things are done in Liberia, he should remember that in some ways his adjustment is considerably easier than that of the Liberian going to school. While the American is coming from a tradition of presumed superiority (technology, world dominance and so forth -- though less so today than formerly), the Liberian has to directly confront the domination that his traditional culture has experienced from colonialism and neocolonialism and, at this point, economic depression. The individual who has decided to go to school may also have had to leave against the wishes of his family. Thus the Liberian may come to school, having left one culture in favor of a culture (the Kwii culture of education) which is in the beginning stages interesting but also bewildering.

The serious language learner will find out that learning about peoples' backgrounds in Liberia, will not only prove fascinating intellectually, but will help to provide a greater empathy and understanding of the people who are his/her host.

Thus one exercise would be to ask your tutor or houseboy to give you his biography. It is recommended here that it first be recorded on tape. Then it can be played back for the learner's comprehension. This matter can also be pursued in detail using English, though this should not be used during language-study periods.

3.2 Containers and Packaging

While packaging in the western world is a science designed to encourage you to buy more than you actually need, (a package of five football needles for 79¢ where only one is needed) Liberian packaging is more practically oriented. When you go to the market, take note of the way things are packaged.

In the Lorma market, you will find that there is a considerable variety of standard units and measures. That is, rice, oil, ground peas, limes, peanut butter, beans and greens are not sold in the same units.

On your next trip to the market, make a mental list of what items are measured by what units. Then find out the Lorma names of these units, and the commodities with which they are used.

4. VOCABULARY

bílí...to scratch, bare the earth
bó X-bá...to say to X
bɔ̀gá...and
bó X-pá...to help X
bóí...talk

dáázɛ́γɛ́...save
díγízòγàláítìɛ̀wo...to put things away (tidy up)
dódò...to read
dúúwó...to frighten
dúúwóŋɛ̀nì...fierce thing

fé...to give
Fíísɛ̀bù...Fisebu (town)

gááwɔ́lɔ́...to tease, annoy
gáázùγìlì...frown
gáázùmáyɛ̀ì...tear (eyewater)
gɛ́...to decide
gúó...to rub, wash
gwíí...grass

kábó...to bless
kípì...to save
kóózúnɛ́ɛ́vɛ̀...happy (stative only)
kɔ́í...war
kɔ́lɔ́...grade, book
kɔ́lɔ́vɛ́lɛ́wùbòì...student
kɔ́ná...year
kɔ́ɔ́wɔ̀...to fight war
kpáláí...embarrassment
kpálé...to sweep

kpéélóó...to cry
kpóíỹɛ...to read
kúló...to celebrate
kúló...to return to

lɛ̀tɔ́lɔ́ X-ba...to be safe
líí ékáváívílì...throw away the trash
lókùì...luck
lókùỹówú...bad luck

mááwóívɛ̀...to be sad

náγá é kɛ́ɛ́ nà...that is the reason
nàláálɛ́...or
nádááγɛ̀ X-ba...to harm X
ŋápí...to fight
ŋɛ́ɛ́...to laugh
ŋɛ̀ɛ̀zùsíí...to smile
ŋúúfɛ...shame

ɔ̀ɔ̀nɔ́gàà...neither

pɛ́nɛ́í...little one
pílí...to throw away

sáábíéílóó...mourn
sèìzùγɛ́...to keep

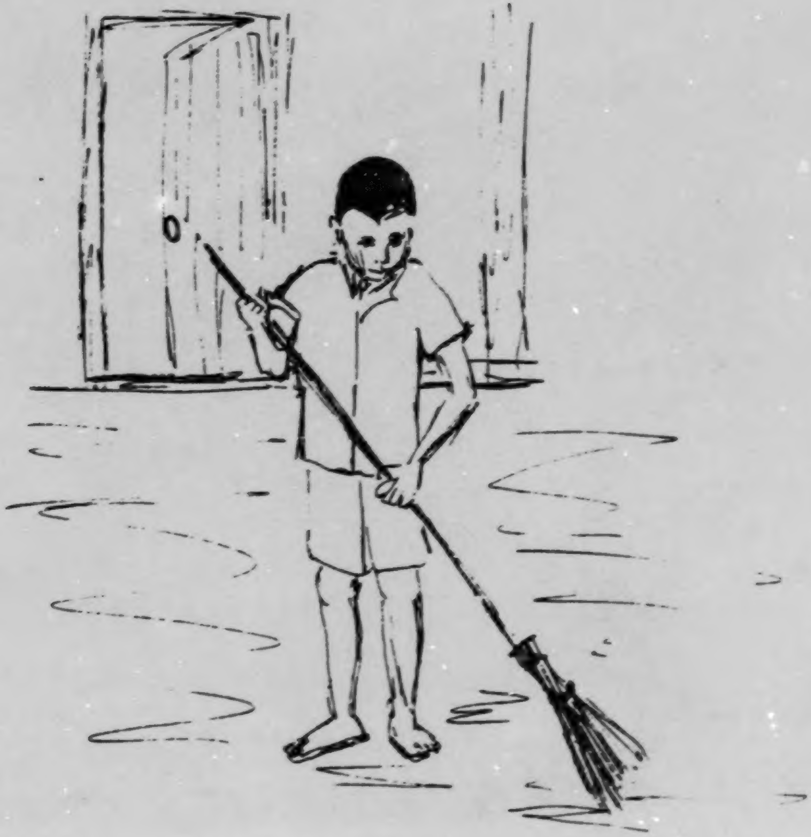
tévé...to cut
tííγɛ̀ɛ̀...to do work
tɔ́lɔ́búí...harm, trouble
tɔ́lɔ́búbàkpà...danger

tɔ́lɔ́búvɛ́vɛ̀ X ba...to harm X

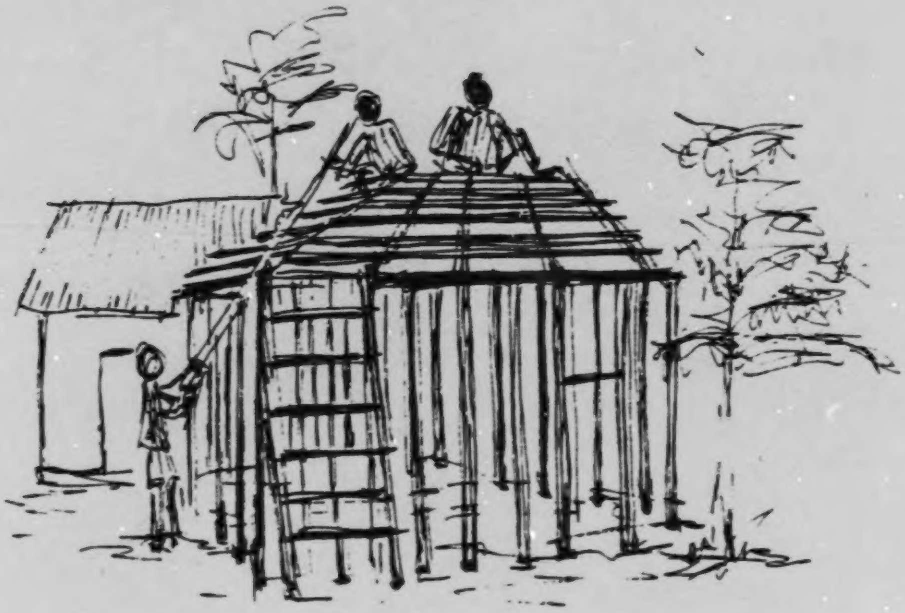
wózáí...ground
wúndálàwúó...to wash windows
wúítú...to listen

ỹúúgààzíé...to think

zíílá...peace
zííláábò...to enjoy
zííláávɛ̀...to be happy
zííyáw̃àlàivɛ́...to be angry with X



----------------------------LESSON XIII----------------------------

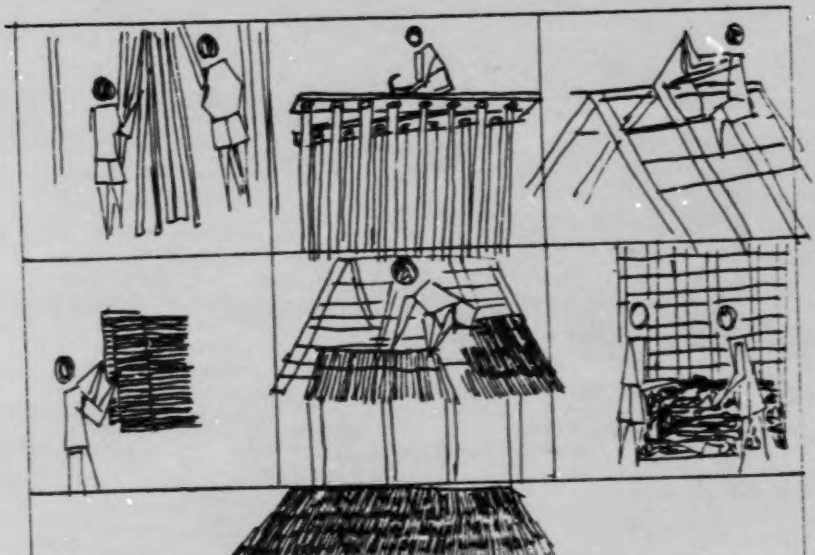


1. TEXTS

1.1 Monolog: Pɛ́lɛ́lòòfáí Lɔ̀ɔ̀màzùìzù

Pɛ́lɛ́lòòfáí γà gàà fáípágɛ̀ì, àníí yà gàà núízéélàkúláí sàà. Àníí èW̃óínì è pɛ́lɛ́ lòò, vélé γà mááńɛ̀ɛ̀ è tɔ́ɔ́zéí lá. Pɛ́lɛ́lòòpéléí zèìzù làmàgɛ̀. Tá, tá lóó gàà bílíkìì nà γà gàà pɔ́lɔ́gèlè. Té tá lóó wɔ̀nɔ́ gàà bílíkìníí, é gàà síméndìì nà γà gàà, té lílí gàà kɔ́ngílívɛ̀lɛ̀. Nììbɔ̀ɔ̀ gá tóó, gáí gè gá Lɔ̀ɔ̀màgììtìɛ̀, gá tóó gàà gúlíí. Gé málɛ́ gàà múíngìì ɔ̀ɔ̀ tɛ́tɛ̀gìì. Yàw̃óí nà, yà málɛ́ gàì pànìkàlìgìì. Yà nɔ̀ɔ̀ gà èW̃óívàà γá gɛ́ lè. Tɔ́ɔ́ zéízúvɛ̀ γà gàà nìì; yàlììzú dɔ́ɓɔ́zù, é gúlúí lèvè. Gúlúínìì, è tévézù, dáá γá gàà pílɛ́gùlìì. Yàwòlò ná gàà pílɛ́gùlùì lèvè, yàa sàà wɔ̀nɔ́, yà láálɛ̀ kpɔ́lɔ́kpɔ́lɔ́gùlùváí wùlù. Yà wòlò ná gàà nà gɛ̀, yà sàà wɔ̀nɔ́ yà vìlé gálúwúlóváíwùlù. Nà gà wùlònà bà, yà sàà yà vílé tɛ́tɛ́kúlóváíwùlù. Àníí èW̃óínì è málɛ́ gàà tɛ́tɛ̀. ɔ̀ɔ̀ àníí èW̃óínì è málɛ́ gàà múíngìì. Yà sàà yà vílé múínkùlòváí wùlù. Núúgìláá ɛ̀lɛ̀ zóó gàà pɛ́lɛ́vìlɛ̀sù.

Máánɛ̀ɛ̀ è táámàsàgìì gààzàɣà vɛ̀ máánɛ̀ɛ̀ è pɛ́lɛ́ lòò nà. Tá ná lɛ́ nà gàà yìɛ, yà sàà yà númáá gáázàɣà téɓɔ̀ɔ̀ èvàà wò pɛ́lɛ́ínìì vìlè. Wà ɣɛ̀ ná, pɛ́lɛ́ínìì vìlésù, máánɛ̀ɛ̀ è té wɔ́nɔ́kùlù nàà máávólóí. Gálííníì é kúláá, tówáá é gàà gádɔ̀ɔ̀mélèì. Tówáá gá gúlúítìɛ̀ gílílà gàà è pɛ́lɛ́ ɓààna. Wà wòlò ná gàà pɛ́lɛ́vìlè, wòdáká, yà sàà yà vílémálɛ́váí wùlù. Wà málɛ́ ná, yà sàà yà vílé màavɛ́lɛ́vàì wùlù. Wà máávɛ́lɛ́nà yà ɣà sàà, èɓɔ̀ɔ̀wúú èlàsíégíí máánɛ́ɛ́ wò pɛ́lɛ́zòlà. Núúɣìlá gɛ̀lɛ́ pɛ́lɛ́ zólá. Téí yà núúmaítìɛ̀ ɣá zààɣàà té táínììzù gàà té ɓɔ́ èvàà. Pɛ́lɛ́zɔ̀ɔ̀zìègíí ɣà zítí ná yà èwò ɣè gàà pɛ́lɛ́í, máánɛ́ɛ́ é pɛ́lɛ́zɔ̀ɔ̀véáítìɛ̀ kɔ́nɔ́ kùlù. Tɔ́wàà bɔ̀gàfáí è gàà faaɓákpánà vólóì. Wà wòlò ná gàà pɛ́lɛ́zɔ̀ɔ̀, máánɛ̀ɛ̀vɛ́ wò ŋíí pɛ́lɛ́zóáníínɛ́wù ná ɓɔ́kɔ́i. Vélé ɣà nà, gá pɛ́lɛ́í lóódá gáí gè gáá Lɔ̀ɔ̀màgììtìɛ̀. Wóóvágɔ́í kpɔ́kɔ́í vàà má tííkànà.



Breakdown: House Building Business in Lorma Country

1. Pɛ́lɛ́lòòfáí ɣà gàà fáípágɛ̀ì, àníí ɣà gàà núízéélàkúláí sàà.
House construction is good business if you are a handy person.
    lòòfáí...building business
    zéélàkúláí...handy

2. Àníí èw̃óínì è pɛ́lɛ́ lòò, vélé ɣà máánɛ̀ɛ̀ è tɔ́ɔ́zéí lá.
If you want to build a house, this is the way to do it.
    vélé ɣà...this is the way
    máánɛ̀ɛ̀...it is best
    tɔ́ɔ́zéí...to begin
    lá...it

3. Pɛ́lɛ́lòòpéléí zèìzù làmàgɛ̀.
The steps in building a house are many.
    péléí...way
    zèìzù...in steps, stages, periods zei = time
    làmàgɛ̀...many (stative)

4. Tá, tá lóó gàà bílíkìì nà ɣà gàà pɔ́lɔ́gèlè.
They build them with brick, that is to say with mud.
    bílíkìì...brick (block)
    nà ɣà gàà...that is (to say)
    pɔ́lɔ́...mud
    gèlè...own (in this context, itself)

5. Tə́ tá lóó wɔ̀nɔ́ gàà bílíkìníí, égàà síméndìì, nà ɣà gàà, té lílí gàà kɔ́nkílívɛ̀lɛ̀.
They also build it with brick and cement, this is what they call a concrete house.
    símɛ́ndìì...cement
    tílí...they call it
    kɔ́nkílí...concrete

6. Nììbɔ̀ɔ̀ gá tóó, gáí gè gá Lɔ̀ɔ̀màgììtìɛ̀, gá tóó gàà gúlíí.

That which we build, we who are Lorma people, we build with wood.

nììbɔ̀ɔ̀...that
gáí...we who
gúlúí...sticks, wood

7. Gé málɛ́ gàà múíngìì ɔ̀ɔ̀ tɛ́tɛ̀gìì.

We thatch it with grass of palm leaves.

málɛ́...thatch
múíngìì...grass
tɛ́tɛ̀gìì...palm leaves

8. Yà wṍí nà, yà málɛ́ gaì pànìkàlìgìì.

If you wish, you may thatch it with zinc.

pànìkàlìgìì...zinc: metal-sheet

9. Yà nɔ̀ɔ̀ gà èwṍívàà ɣá gɛ́ lè.

It is up to you which one you want.

yànɔ̀ɔ̀...your own
èwṍívàà...your wish business (Literally: your own, your wish business which it is)

10. Tɔ́ɔ́ zéízúvɛ̀ ɣà gàà nìì; yàlììzú dɔ́ɓɔ́zù, é gúlúí lèvè.

To begin with, you go to the bush to cut trees.

tɔ́ɔ́zéízúvɛ̀...begin, time-in-stative
dɔ́ɓɔ́...bush
lèvè...cut

11. Gúlúínìì, è tévézù, dáá ɣá gàà pílɛ́gùlìì.

The trees that you are cutting are named poles.

dáá ɣá gàà...its name is
pílɛ́gùlùì...building wood

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12. Yàwòlò ná gàà pílégùlùì lèvè, yàa sàà wɔ̀nɔ́, yà láálɛ̀ kpɔ́lɔ́kpɔ́lɔ́gùlùváí wùlù.

You finish cutting the posts, then you carry the round sticks.

wòlò nà...finish with that
yà sàà wɔ̀nɔ́...you now again
yà láálɛ̀...you carry
kpɔ́lɔ́kpɔ́lɔ́gùlùváí...round stick business
wùlù...behind (in this context: then, next)

13. Yà wòlò ná gàà nà gɛ̀, yà sàà wɔ̀nɔ́ yà vìlé gálúwúlɔ́váíwùlù.

After you finish with that, you do the rope tying.

gálúwólóváí...rope-tie-business

14. Nà gà wùlònà bà, yà sàà yà vílé tɛ́tɛ́kúlóváíwùlù.

After you finish that you construct the thatching.

tɛ́tɛ́kúlóváí...post-thach-tying-business

15. Àníí èw̃óínì è málɛ́ gàà tɛ́tɛ̀.

If you wish, you thatch it with palm leaves.

16. ɔ̀ɔ̀ àníí èw̃óínì è málɛ́ gàà múíngìì.

Or if you wish, you thatch it with grass.

17. Yà sàà yà vílé múwíkùlòváíwùlù.

You then follow with the palm thatching.

18. Núúgìláá ɛ̀lɛ́ zóó gàà pɛ́lɛ́vìlɛ̀sù.

One person is not able to construct a house.

núúgìláá...one person
zóó...to be able

19. Máánɛ̀ɛ̀ è táámàsàgìì gààzàɣà vɛ̀ máánɛ̀ɛ̀ è pɛ́lɛ́ lòò nà.

It is best to ask the town chief where it is best for you to build a house.

máánɛ̀ɛ̀...it is best
táámàsàgìì...town chief

20. Tá ná lɛ́ nà gàà yìɛ̀, yà sàà yà númáá gáázàɣà téɓɔ̀ɔ̀ èvàà wò pɛlɛ́ínìì vìlè.

They will show you where. Then you will ask people to come and help you construct your house.

lɛ́ gàà yìɛ...show to you
númáá...people
gáázàgà...ask

21. Wà ɣɛ̀ ná, pɛ́lɛ́ínìì vìlésù, máánɛ̀ɛ̀ è té wɔ́nɔ́kùlù nààmaávólóí.

When you are there constructing (your) house, it is good for you to provide their food for the day.

wɔ́nɔ́kùlù...provide
máávólóí...the (afore-mentioned) day

22. Gálíínìì é kúláá, tówáá é gàà gádɔ̀ɔ̀mélèì.

The rope that you collect is our own (kind of) nail.

gálíínìì...this rope
gádɔ̀ɔ̀mélèì...our own nail

23. Tówáá gá gúlúítìɛ̀ gílílà gàà è pɛ́lɛ́ ɓàànà.

With it, you tie the sticks to make the house strong.

bàànà, kpàànà...strong
gílílà...tie with it

24. Wà wòlò ná gàà pɛlɛ́vìlè, wòdáká, yà sàà yà vílémálɛ́váí wùlù.

After you finish with the rafters, you follow with the thatching.

wòòdáká...rafters

25. Wà málɛ́ ná, yà sàà yà vílé mààvɛ́lɛ́vàì wùlù.

After thatching you then construct the webbing business.

mààvɛ́lɛ́vàì...webbing business

26. Wà máávɛ́lɛ́nà yà ɣà sàà, èɓɔ̀ɔ̀wúú èlàsíégíí máánɛ́ɛ́ wò pɛ́lɛ́zòlà.

After the webbing you yourself will determine when it is best to daub the house.

èɓɔ̀ɔ̀wúu...your own time
èlàsíégíí...your (name the) time
sòlà...daub

27. Núúgìlá gɛ̀lɛ́ pɛ́lɛ́ zólá.
One person cannot daub a house.

28. Téí yà núúmaítìɛ ɣà zààɣàà té táínììzù gàà té ɓɔ́ èvàà.
You have to ask the people in the town to come and help you.
téí...you have to (in this context)
téɓɔ́ɔ́ èvàà...they help you

29. Pɛ́lɛ́zɔ̀ɔ̀zì`gíí ɣà zítí ná yà èwò ɣè gàà pɛ́lɛ́í, máánɛ́ɛ́ é pɛ́lɛ́zɔ̀ɔ̀véáítìɛ kɔ́nɔ́ kùlù.
When the house daubing time reaches, it is good for you who are the owner to feed the house daubers.
pɛ́lɛ́zòòzìègíí...house-daubing-time-the
zítí...reaches
yà èwò gè gàà pɛ́lɛ́í...you, your own is with house you who own the house

30. Tɔ́wàà bɔ̀gàfáí è gàà fááɓákpánàvólóì.
This day is a very important day.
bɔ̀gàfáí...heavy matter
gàà faabákpá...with strong business

31. Wà wòlò ná gàà pɛ́lɛ́zɔ̀ɔ̀, máánɛ̀ɛ̀vɛ́ wò ŋíí pɛ́lɛ́zóáníínɛ́wù ná ɓɔ́kɔ́ı.
After daubing the house, it is good that you sleep in your newly daubed house that evening.
ŋíí...sleep

32. Vélé ɣá nà, gá pɛ́lɛ́í lóódá gáí gè gáá Lɔ̀ɔ̀màgììtìɛ.
This is the way we Lorma people build houses.

33. Wóóvágɔ́í kpɔ́kɔ́í vàà má tííkànà.
The good words coming this evening have finished.

1.2 Gààzáɣákɛ̀.

1) Zɛ̀ɓ̀ɛɛníí ɣá kòdígíítìɛ, tá pɛ́lɛ́ lòòdà?
2) Zɛ̀ɓ̀ɛɛ ɣá kòdígííti̇̀ , táá pɛ́lɛ́ mà lɛ́ɛ́là?
3) Zɛ̀ɓ̀ɛ̀níí ɣá kòdígíítìɛ̀ táá wùìpɛ̀lɛ̀ lòòdà?
4) Zɛ̀ɓ̀ɛɛ̀níí ɣá kòdígíítìɛ̀ táá wùìpɛ̀lɛ̀ màlɛ́ɛ́là?
5) Mìnɛ́ ɣá, gágùlíí vɛ̀tɛ̀ná gá pɛ́lɛ́ lòòdà?
6) Zɛ̀ɓɛ́ɛ́ yà kɛ́ɛ́ gà máwún àníí èw̃óínì è pɛ́lɛ́ lòòdà?
7) Táí sɛ́ɓɛ́ɛ́ yà pɛ́lɛ́ zɔ̀ɔ̀ là?
8) Núú gìlà kà zóó é pɛ́lɛ́ zòò?
9) Àníí yà númáitìɛ̀ ɣázààkɛ́ɛ́ nà gà té ɓɔ́ yìɛ̀ pɛ́lɛ́zɔ̀ɔ̀véízù,
zɛ́ɓɛ́ɛ́ yà fɛ́ tìɛ̀?
10) Pélézɛ̀ɓ̀ɛɛ à yà lévé dà é pɛ́lɛ́ lòò?

Gàazáɣákɛ̀...Questions

1) What do country people use to build traditional houses?
2) What do Lorma people use to thatch traditional houses?
3) What do Lorma peopoe use to build kwii houses?
4) What do Lorma people use to thatch kwii houses?
5) Where do you find sticks for a traditional house?
6) What do you do first, the house or the thatching?
7) When do you do the daubing?
8) Can one person daub a house?
9) When you ask the daubers to come, what must you give them?
10) What way do you build a country house?

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Comparative Construction

In English, comparatives are expressed by the adverb more (if the word under comparison is more than two syllables) and by the suffix -er (a reduced form of more) if the word is less than two syllables.

John is taller than Peter.	tall:	1 syllable
John is uglier than Peter.	ugly:	2 syllables
John is more intelligent than Peter.	intelligent:	2 syllables

In Lorma, these comparisons can be expressed in a number of ways, none of which parallel the English construction.

1) Throughout West Africa, the verb which is usually translated as "to surpass" or "to pass" is often found in comparative constructions. Following are some examples from Lorma.

Péwù wóózávɛ́ (élévé) Súmóyɛ́và.	'Pewu is strong, he surpasses on Sumoy .'
Péwù lɛ̀ wóózánì, ɔ́lévé Súmóyɛ́và.	'Pewu is not strong, he surpasses on Sumoy .'

In the negative, the stative (-vɛ or -gɛ) is expressed as a simple past negative. The dependent clause is used in the habitual form (the gɔ pronoun series) rather than the basic pronoun series.

2) The su stative.

In this form, the meaning of the sentence reads literally as "in X, adjective is on (over) Y."

Péwúzù ɓáávɛ́ bá.	'Pewu is stronger than him.'
Péwúzù ɓáávɛ́ Súmóyɛ́và.	'Pewu is stronger than Sumoyɛ.'

3) Metaphor as a kind of comparison

This sentence type says literally "It is X, looks like a Y" (rather than like a Y). Below are some examples:

Péwúzù ɓáávɛ́, è pɛ́tɛ̀ gàà pɛ́lɛ́.	'Pewu is strong, he looks (like) a house.'

2.2 Superlative Construction

The superlative construction is really an extension of the comparative in which the point of reference is absolute. Below are some examples.

Péwùzù ɓáávɛ́ tépɛ̀bà.	'Pewu is stronger than them all.'
Péwùzù ɓáávɛ́ tézáámà.	'Pewu is stronger among them.'
Péwùzù ɓáávɛ́ númáítìɛ̀và.	'Pewu is stronger than people.'

2.3 Asking About Comparatives and Superlatives

Here, the standard question word zɛ́ɓɛ́ɛ́ appears on the subject noun, as follows:

Zɛ̀ɓɛ̀ɛ̀ γá kpááí?	'Which is the strong(er, est)?'

2.4 Suggestions for Studying and Learning the Comparative Construction

Using the list of adjectives given in Lesson VII (and repeated here for easy reference), practice developing a simple stative construction (-vɛ or -gɛ) into comparative construction of one of the above-mentioned types. For example:

Péwùzù ɓáávɛ̀.	Péwùzù ɓáávɛ́ Zízívà.
Péwùzù wóózágɛ̀.	Péwùzù wóózágɛ̀ Zízívà.
Etc.	Etc.

2.5 Compounding

Compounding in any language is a way of increasing vocabulary by recombining existing words in the vocabulary. In Lorma, this device is used extensively and only the simplest sentences escape the use of compounds. Below are some examples that you have already encountered.

Wùìtààzù	Kwii-town-in	America
kɔ́lɔ́vɛ́lɛ́	book-house	school
kɔ́lɔ́vɛ́lɛ́wàlà	book-house-big	university
pɛ́lɛ́lòòfáá	house-build-business	house construction
sálévɛ̀lɛ̀	medicine-house	hospital
kpólów̃álá	salt-bitter	soda ($NaHCO_3$ or NaOH)
dááwùò	mouth-wash	toothbrush
dótózù	body-in	body (internal organs)
góízúŋɛ́ní	ear-in-thing	earring

Incomprehending the structure of compounds, there are a number of points to keep in mind.

A) The word order is the same as the adjectival construction. That is, the modifying element follows the main noun. That is why the first word must be a noun.

B) Any major part of speech (e.g., noun, verb, positional and adjective) may enter into a compound (see above examples).

C) Since compounding is very flexible, it is frequently used for the labeling of new concepts, namely those introduced by the Kwii. The compounding process, (making new things from old) seems to be preferred over borrowing because unlike borrowing it does not involve the learning of a new word.

D) Those words that are borrowed seem to fall into two categories:

1) Those items for which a suitable compound is hard to construct:

lódìè	radio
kópúí	cup
kápágíí	money (copper)
plɛ́tɛ̀i	plate
sáápgìì	shop
fláslàìt	flashlight

but some of these form compounds anyway.

kólúlíγí	iron-pot or kooli i
káléwópú	fish-cup = canned fish
bátùlùwótí	battery-stone = battery

NOTE: More often than not borrowed terms take the _-gii_ suffix, that is, they are frequently strong-conditioned words.

2) Those which appear to fit into a Lorma-like compound:

Félánzù	French

E) Compounds obey the same rules as adjectives insofar as consonant conditioning and tone conditioning are concerned. Thus, anywhere in a compound, a strong conditioning word will be followed by a word with a strong initial consonant and a weak conditioning word by a weak consonant. Likewise, a word following a high tone-conditoning word will have high tones. Following are some examples:

First Word Strong:	Wùìgìì	Wùìtààzù	America
First Word Weak:	sáléí	sálévɛ̀lɛ̀ì	hospital
First Word High Cond.:	káléí	káléwúlónù fish-pull-person	fisherman
		káléwópú	canned fish
First Word Low Cond.:	Zɔ̀zɔ́gìì	Zɔ̀[illegible]ɔ̀vɛ́lɛ́	Zorzor school

2.6 Suggestions for Studying Compounds

A) Go over all previous lessons and make a list of compounds that have been used so far.

B) Using the hint (3.5.D) look for additional compounds with your tutor.

C) Compound constructions and adjective constructions are an excellent way to determine whether a given word is high or low tone conditioning. Take a list of words whose tone status you are unsure of and try to put them into compounds or adjectival constructions. Then note their tone.

2.7 More on Stative Constructions

A) In Lesson VII (3.4) the stative affixes -vɛ and -gɛ were introduced. This stative is used to express a present condition.

kólévɛ̀	It is white.
págɛ̀	It is good.

To express the past stative, that is a state that existed in the past, but may no longer be so, the past stative can be used. This form is constructed in an entirely different way. First, the adjective with a recent past tense affix (-a or -ga) is made definite by adding the definite suffix -i (-a -ga is a weak conditioning word). This makes the construction a noun

kóléáí	The white state in the past (also è.ì)
págàì	The good state in the past.

As a noun, it can enter into an existential construction, by the addition of yaa.

Kóléáí yàà.	It was white.
Págàì yàà.	It was good.

B) Attaching Nouns to the Stative

Singular nouns are attached before the adjective, and observe the consonant conditioning rules. Plural nouns are connected with an intervening third person plural basic pronoun (te).

Pɛ́lɛ́nììnɛ̀vɛ̀.	The house is new.
Pɛ́lɛ́nììnɛ̀àì ɣàà.	The house is new.
Pɛ́lɛ́itìɛ̀ tɛ́nììnɛ̀vɛ̀.	The houses (they) are new.
Pɛ́lɛ́itìɛ̀ tɛ́nììnɛ̀àì ɣàà.	The houses (they) were new.

C) Suggestions for Studying the Past Stative

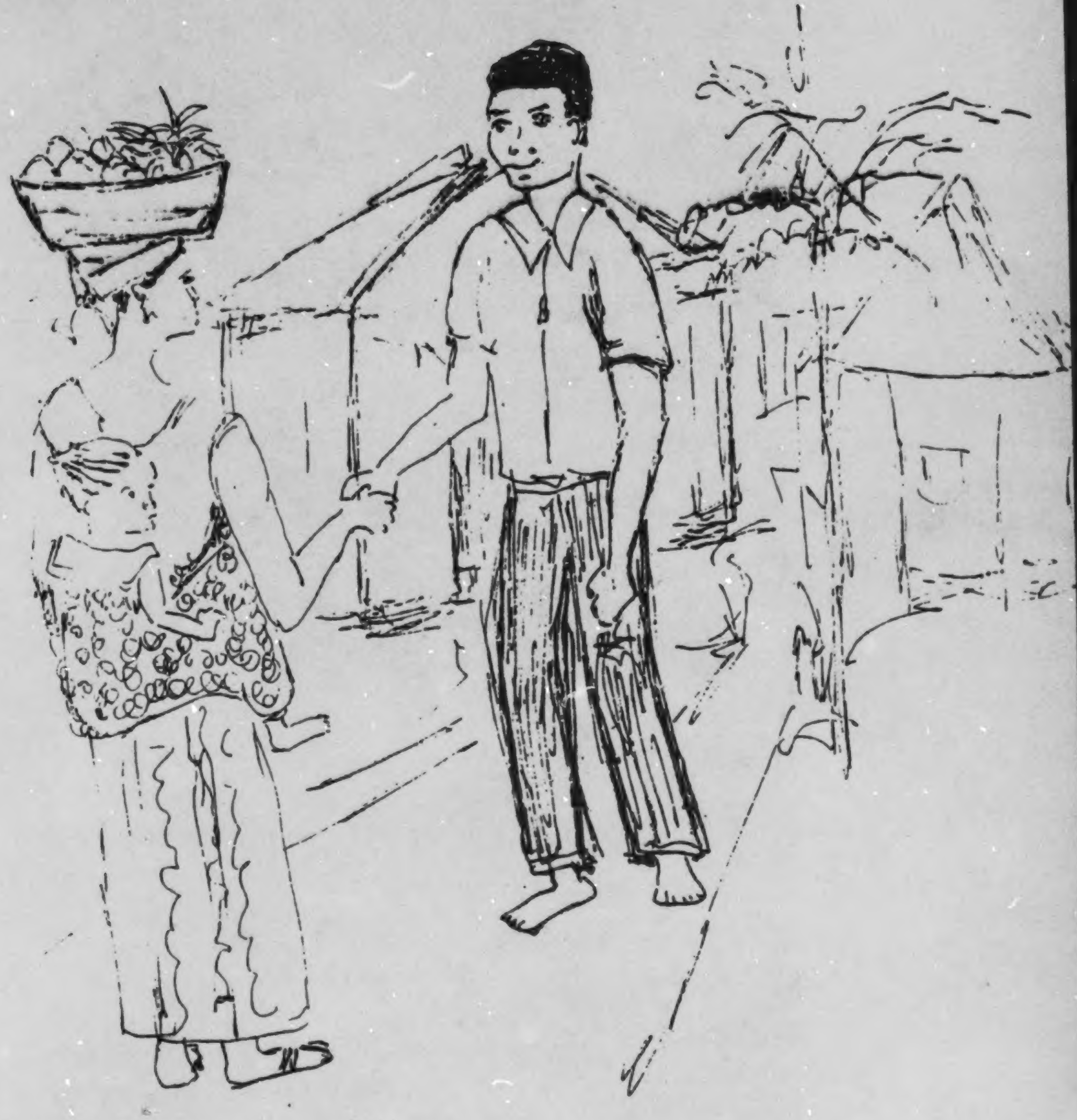
There are a number of transformations that can be used to practice the stative. Given the list of adjectives in Lesson VII, construct an adjectival sentence in the present tense.

Tɔ́ɔ́ɓádízú.	It is getting hot.

Then transform this sentence into the following forms:

a)	present stative	Kpádívɛ́..	It is hot.
b)	past tense	é̲ɓàdìà.	It was getting hot.
c)	past stative	Kpádìàì ɣàà.	It was hot.

Repeat the above exercise using singular nouns and plural nouns.



3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Clothing

It is possible for one to spend two years in Liberia without really noticing the variety of clothing that people wear or on what occasion they wear it. To begin your study, ask your tutor to help you to make a list of the names for different kinds of clothing. A partial list is offered on the following page.

shirt (n)...tóókobáí
trousers (n)...bɛ́lɛ́gíí
hat (n)...bɔ́ɔ́lɔ̀gíí
shoes (n)...kɔ́ɔ́wɔ́wálái
socks (n)...kɔ́ɔ́máálɔ́ɔ́gìì
country cloth (n)...kódísɛ́γɛ́
long sleeve (n)...tóókóbáyèè-woozàgíí
short sleeve (n)...tóókóbáyèè-buogii
gown (n)...fèlègíí
ivory bangle (n)...séébàlàì
bangle (n)...báláí
briefs (n)...dɔ́lɔ́íí
belt (n)...bɛ́tì
short pants (n)...bɛ́lɛ́kpúógìì
long pants (n)...bɛ́lɛ́kóózágìì
chain (n)...kwáígìì
lappa (n)...gílímàzágìì
slipper (n)...sílípàì
headtie (n)...kpɔ́lɔ́gìì
earring (n)...góízùŋɛ́ní
dress (n)...ŋázánùlóókópáí
brassiere (n)...ŋínízáígìì
panty (n)...ŋázánùbɛ́lɛ́gíí
comb (n)...kómùì
hair grease (n)...wúndíγáwùlùbádí
sweater (n)...kɔ́ɔ́lɛ́zágíí

3.2 Language Cards

Take the names of these items and sketch them into your language cards for study.

3.3 Observation

Now that you are aware of what to look for, begin making notes as to who wears what when. That is, take four or five representative people and note changes in their dress at different times of the day or week, or on special occasions.

3.4 Compositon

Write, with the help of your tutor, a monolog on the different kinds of dress found in the town in which you stay.

3.5 Clothing

The following drill is from Basic Lorma.

Answer the questions with any appropriate words you know for articles of Lorma clothing. There might be several possible responses to one question.

Zɛ́ɓɛ́ɛ́ ɣà ŋázánúú ɣà gílímá?
Zɛ́ɓɛ́ɛ́ ɣà másá kà tóó?
Zɛ́ɓɛ́ɛ́ ɣà zúnúú ɣà tóó?
Zɛ́ɓɛ́ɛ́ ɣà zúlóma ɣà tóó?
Zɛ́ɓɛ́ɛ́ ɣà ŋázálómá ɣà gílí má?
Zɛ́ɓɛ́ɛ́ ɣà tísɛ̀ ɣà tóó?
Zɛ́ɓɛ́ɛ́ ɣà bɔ́í kà tóó?
Zɛ́ɓɛ́ɛ́ ɣà Písíkɔ̀ɔ̀ ɣà tóó?
Zɛ́ɓɛ́ɛ́ ɣà ì tóózù kpɔ́kɔ́vòlòì?

Zɛ́ɓɛ́ɛ́ ɣà ì nàzà ɣà gìlìmá?
Zɛ́ɓɛ́ɛ́ ɣà ì vɛ̀kɛ̀ ɣà tóó?
Zɛ́ɓɛ́ɛ́ ɣà ì lábé ɣà tóó?
Zɛ̀ɓɛ́ɛ́ ɣà ì ŋàzà ɣà gílímá?
Zɛ̀ɓɛ́ɛ́ ɣà ì líɛ́ ɣà tóó?
Zɛ̀ɓɛ́ɛ́ ɣà ì lévé ɣà gílímá?
Zɛ̀ɓɛ́ɛ́ ɣà ì tóózù kpídíí?
Zɛ̀ɓɛ́ɛ́ ɣà yà zééláí ɣà tóó?
Zɛ̀ɓɛ́ɛ́ ɣà ìlúí ɣà gílímá?

Use a number from 1 to 10 and a complete sentence in responding to the teacher's question.

Tóókɔ́bàlììdé ɣà èɣèyèà?
Yógbólììdé ɣà èɣèyèà?
Vɛ́lɛ́lììdé ɣà èɣèyèà?
Bɔ́lɔ́lììdé ɣà èɣèyèà?
Gílímàzèvàlììdé ɣà èɣèyèà?

4. VOCABULARY

bálái...bangle
bɛ́lɛ́gíí...trousers
bɛ́lɛ́kóózágìì...long pants
bɛ́lɛ́kpúógìì...short pants
bɛ́tìì...belt
bògàfáí...heavy matter
bɔ́lɔ̀gìì...hat

dááwùò...tooth brush (mouth wash)
dɔ́ɓɔ́í...bush/countryside
dɔ́lɔ́í...briefs
dɔ́ɔ́méléí...nail

èbɔ̀ɔ̀wúú...your own time
èw̃óívàà...it's up to you

fèlègíí...gown

gáázàgà...themselves
gáí...we who ("relative" pronoun)
gálíí...soap
gèlè...own (self)
gílí...to tie
góízùŋɛ́ní...earring
gúlíí...sticks (wood, tree)

kódísɛγɛ́í...country cloth
kóléí...white
kómùì...comb
kɔ́kìlìì...concrete
kɔ́ɔ́lɛ́zágíí...sweater
kɔ́ɔ́málɔ́ɔ́gìì...socks
kɔ́ɔ́wɔ́wáláí...shoes

kpáná...to be strong
kpɔ́lɔ́gìì...head tie
kpɔ́lɔ́kpɔ́lɔ́...to be round

làmàgè...many (stative form)
(see tamaa)
lɛ́ gàà X...show to X

máánɛ̀ɛ̀...it is best
mààvɛ́lɛ́vàì...webbing business
máávólóí...the afore-mentioned day
málégìì...thach
múíngìì...grass

nàɣàgàà...that is to say
nììbɔ̀ɔ̀...that (self)
númáá...people
ŋázánùbɛ́lɛ́gìì...panty
ŋázánùlóókóbáí...dress
ŋínízáígìì...brassiere

pílɛ́gùlùì...building wood

séébàlàì...ivory bangle
sílípáí...slipper
sòlà...to daub

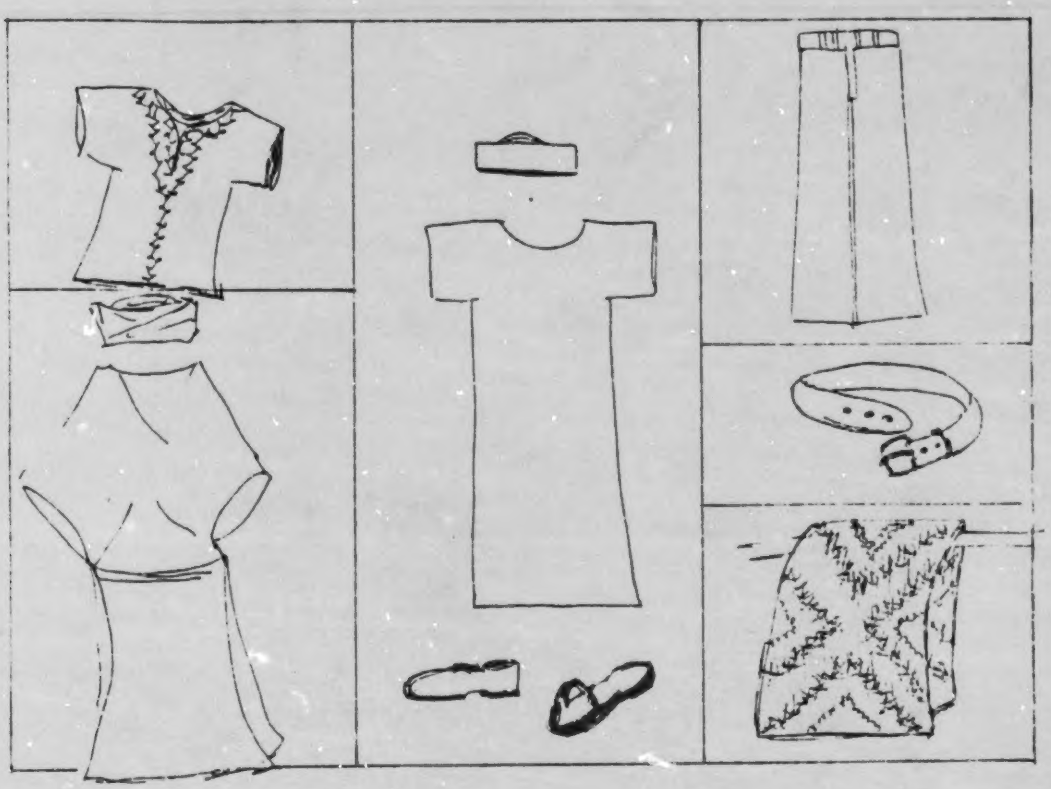
táámàsàgìì...town chief
téí...you have to (see 13.1)
tílí...to call
tóókóbáí...shirt
tóókóbáyèèbùògìì...short sleeve shirt
tóókóbáyèèwòòzàgìì...long sleeve shirt

tɔ́ɔ́zéí...to begin
tɔ́ɔ́zéízùvɛ̀...in the beginning

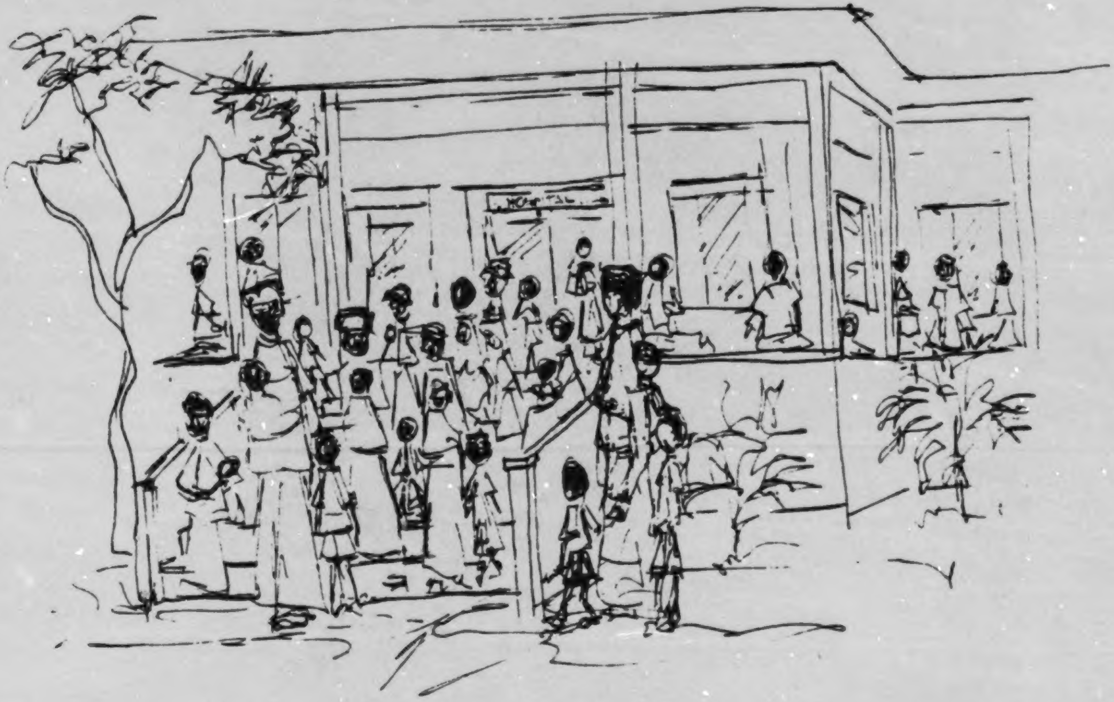
wòòdákáí...rafters
wɔ́nɔ́kùlù...to provide food
wúndíyáwùlùbádí...hair grease

yànɔ̀ɔ̀...your own
yà sàà wɔ̀nɔ́...you again

zéélàkúláí...handy
zèìzù...steps, stages (zei...time)



LESSON XIV

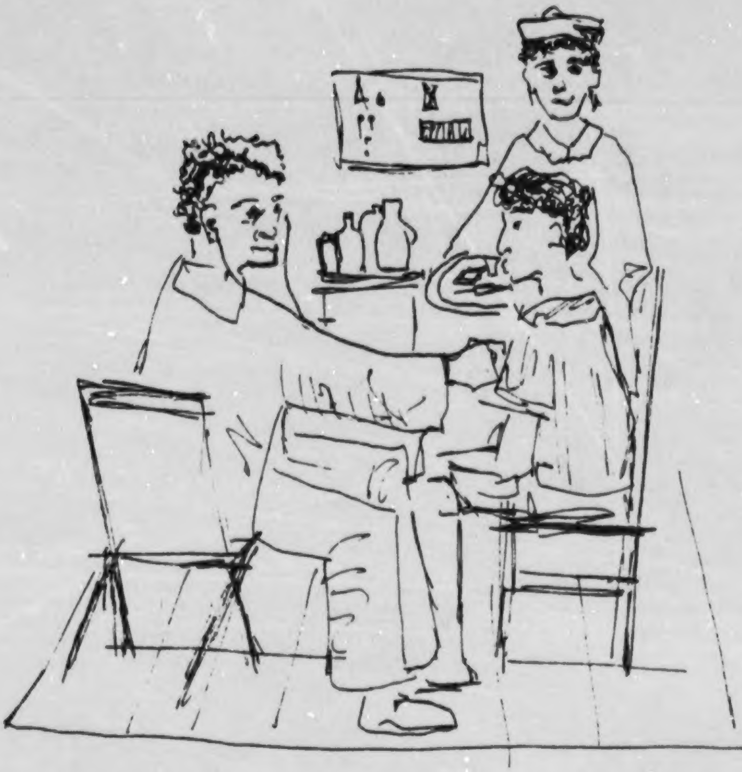


1. TEXTS

1.1 Sálévɛ́lɛ́làzìɛ̀vàì

Àníí yà gàà sééɓénú, yàì èw̃óíní, èlíí sálévɛ́lɛ́là. Vélé ɣá yà lévé dá ɔ̀vɛ̀ɛ̀ lììzú sálévɛ́lɛ́là yéétá ɔ̀vɛ̀ɛ̀ wùìzòwèì vɛ́tɛ́zù. Tánísú, àníí yàwùlòzú Físéébù nííkávélé yìɛ̀vàà sálévɛ́lɛ́là ɔ̀ɔ Zɔ̀zɔ̀ó yàlìì vɛ̀ tá mótéí zìɣì ná Físéébù. Yà nà ɣɛ̀ ná, távàà té é vílé nà vɛ̀ mɔ́téí ɣà númúítíɛ́ pílɛ́ nà, yà sàà yà gáázáɣákɛ́ɛ́ wò àníí ɛ́lɛ́ pɛ́léí wɔ̀ɔ̀nì àlìì sálévɛ́lɛ́là. Tá ná lɛ́ nà gàà yìɛ̀ yà sàà yàwúzìɣì yìɛ̀lìì. Yàlìì nà sálévɛ́lɛ́là, tánísú ɛ̀lɛ̀ kɔ́ɔ́nì gàà vélé yàlévé dá é sálé máázɔ́lɔ́wó. Fétéí yà núú ɣáázáɣá kɛ́ɛ́ gàà é wùìzòwèì lɛ̀ gàà yìɛ̀ núí à kɔ́lɔ́í vè núúɣà sálévɛ́lɛ́là. Yàlììzú é bó wùìzòwèìmá gàà yà gàà sééɓénù. Yà bó nàmá ɛ́lɛ́yɛ́sú nɔ́ nà ɔ́ɔ́ sáléí vé èya, tɔ́wáá é lévé wùìzòwèìnììtìɛ̀wɔ́ tá sééɓé w̃ɛ́ɛ́ núlɔ̀tɔ́ízù. Àníí nààtìɛ̀ tá sééɓémàzíí w̃ɛ́ɛ́ nà, tá e lévé nà wùlù wùìzòwòìtìɛ̀wɔ́vɛ̀

nàatìɛ tɔ́dɔ́í yà gàà té séébémàazáálè wùlò. Nàatìɛwɔ́, tá ɓó èmà gàà sáléɣáí máánɛ́ɛ́ té fé èyà. Yéétá, àníí sáléɣáí nàà màỹɛ́ɛ́ yà gàà dɔ́í, tá bó èmà gàà é mɛ́lɛ́ dɔ́ɔ́ ɓólé éyɛ́sú éválò. Tá sàà tá sáléɣáí nà vé èyà. Kɛ́ àníí máánɛ́ɛ́vɛ́ è ɣɛ́ sálévɛ̀lɛ̀là, éɣɛ́sú èvàlò, tá è làazùvɛ̀ sálévɛ̀lɛ̀là gàà yìɛ ŋíí nà éyɛ́sú èvàlò. Vélé ɣá nà yàlévé dá ɔ̀vɛ́ɛ́ válózù àníí yà gàà sééɓénúí yàvàà èw̃óí é sálévɛ̀lɛlà mázɔ́lɔ́wɔ́ kɛ́ɛ́vàamá èlìì nà. Wóí zàà vàamá tííkànà.



Breakdown: Sálévɛ́lɛ́làzììɛ̀vàì...Hospital-going Business

1. Àníí yà gàà séébénú, yàì èwóíní, èlíí sálévɛlɛlà.
   If you are a sick person, you will want to go to the hospital.
   séébé...sick
   sálé...medicine

2. Vélé ɣá yà lévé dá ɔ̀vɛ̀ɛ̀ lììzú sálévɛ́lɛ́là yéétá ɔ̀vɛ̀ɛ̀ wùìzòwèì
   vɛ́tɛ́zù.
   This is the procedure you follow before going to the hospital, or perhaps before seeing the doctor.
   vélé...way
   yà lévé dá...you pass with it
   ɔ̀vɛ̀ɛ̀...before
   yéétá...perhaps
   wùìzòwò ì...Kwi doctor

3. Tánísú, àníí yàwùlòzú Físéébù nííkávélé yìɛ̀vàà sálévɛlɛ́là ɔ̀ɔ
   Zɔ̀zɔ̀ó yàlìì vɛ tá mótéi zìɣì ná Físéébù.
   Perhaps if you are from Fisebu or the like, come to the hospital in Zorzor, you will go to the place where cars leave from Fisebu.
   táníísú...perhaps
   wùlò...come from
   nííkávélé...or the like
   yìɛ...for you
   vɛ̀...place, where
   zìɣì...take

4. Yà nà ɣɛ̀ ná, távàà té é vílé nà vɛ̀ mɔ́téí ɣà númúítíɛ́ pílɛ́ nà,
   yà sàà yà gáázáɣákɛ́ɛ́ wò àníí ɛ́lɛ́ péléí wɔ̀ɔ̀nì àlìì sálévɛ́lɛ́là.

   After that they come and they place you where the car puts people down, then you ask questions if you do not know the road to go to the hospital.
   pílɛ...put you (down)
   wɔ̀ɔ̀nì kɔɔ...know
   yà sàà yà...then you

5. Tá ná lɛ́ nà gàà yìɛ̀ yà sàà yàwúzìɣì yìɛ̀lìì.
After they show you you get up and go.
lɛ́...show
yìɛ̀...you
wúzìɣì...get up, rise

6. Yàlìì nà sálévɛ́lɛ́là, tánísú ɛ̀lɛ̀ kɔ́ɔ́nì gàà vélé yàlévé dá é sálé máázɔ́lɔ́wó.

You go to the hospital (but) perhaps you do not know the way to pass through to obtain medicine.

7. Fétéí yà núú ɣáázáɣá kɛ́ɛ́ gàà é wùìzòwèì lɛ̀ gàà yìɛ̀ núí à kɔ́lɔ́í, vè núúɣà sálévɛ́lɛ́là.

You have to ask someone that he show the doctor who gives people papers to people at the hospital.
ɣáázáɣá kɛ́ɛ́...ask do question
lɛ́...show

8. Yà lììzú é bó wùìzòwèìmá gàà yà gàà sééɓénù.
You will go to tell the doctor that you are sick.

9. Yà bó nàmá ɛ́lɛ́yɛ́sú nɔ́ nà ɔ́ɔ́ sáléí vé èyà, tɔ́wáá élévé wùìzòwèìnììtìɛ̀wɔ́ tá sééɓé w̃ɛ́ɛ́ núlɔ̀tɔ́ízù.
After telling him, he will not yet give you medicine, he will send you to those doctors who know the sickness in peoples bodies.
bó X-mà...say, tell X

10. Àníí nààtìɛ̀ tá sééɓémàzíí wɛ́ɛ́ nà, tá èlévé nà wùlù wùìzòwèìtìɛ̀wóvɛ̀ nààtìɛ̀ tɔ́dɔ́í ɣà gàà té sééɓémààzáálè wùlò.
If they know the kind of sickness, they will send you to the doctors where they themselves draw the medicine for the sickness.
màzíí...type, kind
wùlù...back (in this context "on to")
tɔ́dɔ́í...they themselves

11. Nàátìɛ̀wɔ́, tá bó èmà gàà sáléɣáí máánɛ́ɛ́ té fé èyà.
They (are the ones) who tell you the tablets to give to you.
bɔ́...self
èmà...to you
sáléɣáí...tablet
èyà...to you

12. Yéétá, àníí sáléɣáí nàà màỹɛ́ɛ́ ɣà gàà dɔ́í, tá bó èmà gàà é mɛ́lɛ́ dɔ́ɔ́ ɓólé éyɛ́sú éválò.
Perhaps if that tablet forbids wine, they will say to you that you shouldn't drink wine until you get better.

13. Tá sàà tá sáléɣáí nà vé èyà.
Then they will give the tablet to you.
èyà...to you

14. Kɛ́ àníí máánɛ́ɛ́yɛ́ è ɣɛ́ sálévɛ̀lɛ̀là, éɣɛ́sú èvàlò, tá è làázùvɛ̀ sálévɛ̀lɛ̀là gàà yìɛ̀ ŋíí nà éyɛ́sú èvàlò.
But if it is best (for) you to be in the hospital until you get well, they will give a resting place to you to sleep there until you get well.
làázùvɛ̀...resting place = bed
èɣɛ̀sù...until

15. Vélé ɣà na yàlévé dá ɔ̀vɛ́ɛ́ válózù àníí yà gàà sééɓénúí yàvàà èw̃óí é sálévɛ̀lɛ̀là mázɔ́lɔ́wɔ́ kɛ́ɛ́vààmá èlìì nà.
This is the procedure you follow before getting well, if you are a sick person and want to go to the hospital for treatment.
dà...with it
yà lévé dá...you proceed (literally pass through with it)
máázɔ́lɔ́wɔ́...get
sálévɛ̀lɛ̀là máázɔ́lɔ́wɔ́...literally: get hospital
kɛ́ɛ́vààmá...in order to

16. Wóí zàà vààmá tííkànà.
The word for today is finished.

1.2 Gààzáɣákɛ̀.

1. Mɛ́nɛ́ yàlìì nà àníí yà gàà sééɓénù?
2. Zɛ́ɓɛ́ɛ́ yà kɛ́ɛ́ ɔ̀vɛ̀ɛ̀ lììzú sálévɛ̀lɛ̀là?
3. Fáázɛ́ɓɛ̀ɛ̀ mááwúń ká págɛ̀ì sééɓévéáítìɛ̀ té ɣɛ́ɛ́ sálévɛ̀lɛ̀là?
4. Zɛ̀ɓɛ́ɛ́ yà kɛ́ɛ́ sàà àníí yàlìì ná è kɔ́lɛ́i wùlò sálévɛ̀lɛ̀là?
5. Àníí wùìzòwèì ɣà wɛ́lɛ́ ná yìɛ̀ sálévɛ̀lɛ̀là, tɔ́ɔ́ sàə̀ nɔ́ yà sálé vè èyà?
6. Sálézɛ̀ɓɛ̀ɛ̀ máázìgì ɣà wùìzòwèì ɣà fé èyà?

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 The Past Progressive and Perfect

The past progressive and past perfect are easily constructed and not so easily used. To construct the past progressive, the present participle (Verb-su) is preceded by the past tense of the verb to be (yɛ̀ní in the affirmative and ŋɛ̀ní in the negative). This construction, like all past tense constructions, uses the basic pronoun set.

Affirmative	Negative
Gèyɛ̀ní l̀l̀zú.	Gɛ̀lɛ̀ ŋɛ̀ní l̀l̀zú.
èyɛ̀ní l̀l̀zú.	ɛ̀lɛ̀ ŋɛ̀ní l̀l̀zú.
éyɛ̀ní l̀l̀zú.	ɛ̀lɛ̀ ŋɛ̀ní l̀l̀zú.
Géyɛ̀ní l̀l̀zú.	Gɛ́lɛ̀ ŋɛ̀ní l̀l̀zú.
Déyɛ̀ní l̀l̀zú.	Dɛ́lɛ̀ ŋɛ̀ní l̀l̀zú.
Wèyɛ̀ní l̀l̀zú.	Wɛ̀lɛ̀ ŋɛ̀ní l̀l̀zú.
Téyɛ̀ní l̀l̀zú.	Tɛ́lɛ̀ ŋɛ̀ní l̀l̀zú.
I was going.	I wasn't going.
Etc.	Etc.

The Past Perfect

The past perfect is constructed in exactly the same way as the past progressive, except that the past tense form of the verb (Verb + ni) is used instead of the present participle.

èγɛ̀ní l̀l̀ní.	He had gone.
ɛ̀lɛ̀ ŋɛ̀ní l̀l̀ní.	He hadn't gone.

The past progressive tense, like most complex tenses is not generally found in a simple sentence. Rather they are used to mark one event with respect to another. Examine the following sentences:

A.	B.
When you came to my house	(1) I was eating.
	(2) I had eaten.
	(3) I ate.

Each of the B clauses (1, 2 and 3) expresses a different time relationship with the event described by the first A clause (a clause is a sentence within a sentence). In (1) the action was in progress (hence the term progressive). In (2) the action had already been completed and in (3) (an uncommon sentence) the action takes place after the action of the first clause.

2.2 Suggestions for Practicing the Past Progressive and Past Perfect

Since these sentences only appear in complex sentences, it does not make sense to work with them as simple sentences. Instead they should be practiced in the proper context of a complex sentence. Below is a list of ten sentences for you to practice.

1.	Tɛ́í èvààní nàpɛ̀lɛ́í là,	When you came to my house,
a.	gèɣɛ̀ní lààmìzù.	a. I was eating.
b.	gèɣɛ̀ní zíɛ́ bɔ̀lìzù.	b. I was drinking water.
c.	gèɣɛ̀ní kókò mááwùòzù.	c. I was washing dishes.
d.	gèɣɛ̀ní lópùì wɔ̀ɔ̀zù.	d. I was feeding the baby.
e.	gèɣɛ̀ní kɔ́ɔ́ ɣálézù.	e. I was splitting firewood.
f.	gèɣɛ̀ní kɔ́lɔ́ lódósù.	f. I was reading a book (studying).
g.	gèɣɛ̀ní wóí tòsù lóódìɛ̀mà.	g. I was listening to the radio.
h.	gèɣɛ̀ní Lɔ̀ɔ̀mà góímààwólézu.	h. I was studying Lorma.

2.	Tɛ́í gèɣɛ̀ní lììzú táázù,	When I was going to town,
a.	gèwɛ̀lɛ̀ní nàw̃óívà.	a. I saw my friend.
b.	gèwɛ̀lɛ̀ní Fólómóvà.	b. I saw Foloma.
c.	gèvílɛ́nì.	c. I got lost.
d.	gè kɔ́lɔ́ lòdònì.	d. I read a book.
e.	gè máázàgíítà ɣééanì.	e. I bought some bananas.
f.	gèlòòní.	f. I fell down.
g.	gè dáálíímà wónì tépɛ́tɛ́má.	g. I greeted everyone.

Repeat the above drills using the past perfect rather than the past progressive.

Make a list of ten sentences which you feel will be useful to you. Ask your tutor to say them. Write them out, correct them with your tutor, and learn them.

2.3 The gɔ form

The gɔ form is so named because it is constructed with the gɔ pronoun series.

I	gɔ̀
you_s	ɔ̀
he	ɔ̀
we_x	dɔ́
we_n	gɔ́
you_p	wɔ̀
they	tɔ́

This form has two functions, one habitual and one conditional. The habitual is used to express an action that is done habitually, such as going to school on weekdays, going to church on Sundays and doing the marketing in the morning.

ɔ́lìì bààŋgà gàà súbù.	He goes to Gbarnga in the morning.
ɔ̀lìì kɔ́lɔ́vɛ̀lɛ̀ì gàà kpɔ́kɔ́vòlò.	He goes to school in the afternoon.

The perfect (recent past) habitual, meaning 'used to do X' is constructed with the same gɔ pronoun set, but with the perfect participle (see Lesson XIII).

ɔ́lìà báángà gàà súbù.	He used to go to Gbarnga in the mornings.

The second usage of the gɔ form is a conditional one (sometimes called the subjunctive). The conditional is found in two sentence constructions in which the action in one is dependent on the conditons of the other.

The gɔ conditional can also be used to express:

"I would...but _________."

Gɔ̀lìì, kɛ̀ gàzéébézù.	I would go but I'm sick.
Gɔ̀ géyá kɛ̀ kápá gɛ̀lɛ̀ zèyá.	I would buy it, but I don't have money.
ɔ́ kɛ́ɛ́ kɛ̀ gɛ̀lɛ̀ gáázá kɛ́ɛ́nì.	He would do it but I didn't ask him.
Té ɣɛ̀ní tíí ɣɛ̀ɛ̀zù, gɔ ɓɔ tiɛ.	(If) they were working, I would help them.

2.4 Suggestions for Drilling the gɔ form.

A. The habitual.

1. Using the chart of daily activities given in lesson IX, transform the activities into the habitual form (present and perfect).

2. Make a list of your daily and weekly routines. With the help of your tutor, describe them in Lorma using the habitual. Then practice them.

B. The conditional

1. Below is a list of sentences using the conditional form. Learn them in the prescribed way.

a)	ɔ̀ géyà kɛ́ kópá ɛ́lɛ̀ zéyá.	He would buy it but he has no money.
b)	Gɔ̀ è wùló gàà ŋázà kɛ́ kápá gɛ̀lɛ̀ zèyà.	I would marry you, but I have no money.
c)	Gɔ̀ è wùló gàà ŋázà kɛ́ gɛ̀lɛ̀ Wóíní gàà èvɛ̀.	I would marry you, but I do not love you.
d)	Gɔ̀lìì kɛ̀ máánɛ̀ɛ̀vɛ́ gè tííɣɛ̀ɛ̀.	I would go, but I have to work.
e)	Gɔ̀ yɛ̀vɛ̀ kɛ̀, máánɛ̀ɛ̀vɛ́ gèlíí Dùkɔ́ɔ́ lɔ̀.	I would stay, but I have to go to Monrovia.
f)	Gɔ̀ dúláámì kɛ̀ kòòzúvɛ̀ ɣà wùlòzú.	I would eat, but my belly is rumbling.

2. Make a list of 10 conditional sentences which you think you will find useful in speaking Lorma. Check them with your tutor for correctness then practice them.

2.5 Questions

In various lessons, you have been introduced to a variety of ways to ask questions. In this section, those types of questions are brought together and summarized.

A. Yes-No Questions

This kind of question can be asked either with a rising inflection at the end, or by the use of a question word at the end.

Elɔ́tɔ́zù wódóvɛ́?	Your body is healthy?
Mɔ́kòlúí nɛ̀ɛ̀vɛ́, kɛ̀lɛ́ɛ́?	The rice is sweet, no?

In answering negative questions in English, (e.g., "Aren't you going to town?") Americans generally ignore the negative and respond "no" if we are not and "yes" if we are. In Lorma, as in most Liberian languages, the negative is not ignored and the answer is a response to the correctness of the question.

Yɛ̀lɛ̀ lììzú táázù?

To answer yes...(ówè) would mean that you aren't, while to answer no (bà) would mean that you are.

B. Who, Whom, Ɓɛ́ (Ɓɛ́i)

When asked about a person, whether subject (who) or other (whom) Ɓɛ is always used:

Ɓɛ̀ ɣá èvààzù.	Who is coming?
è Ɓɛ́ mámánì?	Whom did you thank?
è Ɓɛ̀ vɛ́tɛ́nì?	Whom did you see?
è ŵóínì gàà Ɓɛ?	Whom did you want?

Usually, however, the question word is placed at the beginning of the sentence followed by the emphatic marker (ka ~ γa). To mark what part of the sentence this question word is referring to, the pronoun representing that entity is returned.

ɓɛ̀ γá è mámánì?	Whom did you thank?	(hightone = it)
ɓɛ̀ γá èwɛ̀lɛ̀nì bá?	Whom did you see?	(hightone = it)
ɓɛ̀ γá è pɛ́tɛ́nì?	Whom did you see?	(hightone = it)
ɓɛ̀ γá èw̃óínì là?	Whom did you want?	(là = it)

C. Whose: ɓɛ́

Whose is really a possessive pronoun, and so a whose question is constructed as a possessive.

ɓɛ̀ nákɔ́lɔ́ γà é tévéémà?	Whose book is on the table?
ɓɛ̀ nákɔ́wɔ́í wóózágɛ̀?	Whose foot is the longest?

D. What: zɛ́ɓɛ́ɛ́, áɓɛ́

What questions follow the same logic as who questions.

Zɛ́ɓɛ́ɛ́ γá élóónì?	What fell?
è zɛ̀ɓɛ̀ɛ γɛ́ɛ́nì?	What did you do?
Zɛ́ɓɛ́ɛ́ γá è kɛ́ɛ́ni?	What did you do?
è wɛ̀lɛ̀nì zɛ̀ɓɛ̀ɛ γá?	What did you see?
Zɛ́ɓɛ́ɛ́ γá è wɛ̀lɛ̀nì bá?	What did you see?
è zɛ́ɓɛ́ɛ́ vɛ́tɛ́nì?	What did you see?
Zɛ́ɓɛ́ɛ́ γá è pɛ́tɛ́nì?	What did you see?
è w̃óínì gàà zɛ́ɓɛ́ɛ́?	What do you want?
Zɛ́ɓɛ́ɛ́ γá èw̃óíní là?	What do you want?

E. Which: zɛ́ɓɛ́ɛ́

Zɛ́ɓɛ́ɛ́ being an adjective follows an adjectival construction.

Kɔ́lɔ́zɛ́ɓɛ́ɛ́ γá é tɛ́véémà?	Which book is on the table?
Kɔ́lɔ́zɛ́ɓɛ́ɛ́ γá éw̃óíní là?	Which book do you want?
Táázɛ́ɓɛ́ɛ́ γá gàà níí?	What town is this?

F. Where: mìn, mìnɛ́

(mìn) being a locative, follows the verb as do postpositions.

è lììní mìnɛ́?	Where did you go (there)?
Táɓɔ́í zìγìní mìnɛ́?	Where is their friend from?

G. How much: dííde̍, lííde̍ (how much X)

Dííde̍ can be either the object of an equational sentence (first example) or can be used as an emphatic (next two examples) or used as an adjective (last example).

Sɔ́wɔ́í γà gàà lííde̍?	How much is the price?
Dííde̍ γà gàà yàzɔ̀ɔ̀láítì̀ɛ?	How much is your merchandise?
Dííde̍ γà ѐw̃óínì nà?	How much do you want?
Mááz̀àdííde̍ γà nà?	How many bananas are there?

H. When: vólóɓɛ́

Vólóɓɛ́, literally "what day" usually appears as the first word in the sentence.

Vólóɓɛ́ yàlííla̍?	When will you go there?
Vólóɓɛ́ yàvááa̍ là?	When will you come?

I. Why: Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́

Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ literally, "what did it do," precedes the main clause.

Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ yà kɛ́ɛ́?	Why did you do it?
Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ yànììmúúlùgíí yè kúló?	Why did you pick the oranges?
Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ yà vàà?	Why did you come?

J. How: Vélézɛ́ɓɛ́i

Vélézɛ́ɓɛ́í, literally "what way" usually appears before the main clause.

Vélézɛ́ɓɛ́í è kɛ́ɛ́?	How do you do it?

2.6 Suggestions for Studying Questions

Using the following sentences, ask a question about each of the nouns.

1.	Zúníí è mɔ́lɔ́ɣɛ́zɛ́ vɛ̀nì máságííyà ŋìnà náíɣá.	The man gave rice to the chief yesterday.
2.	Déénúí lííní gàà mɔ́lɔ́ ɣɛ́zɛ́ máságííwɔ̀.	The woman carried the rice to the chief.
3.	Kɔ́lɔ́vɛ́lɛ́wùbɔ́ígíí è ɣɛ̀ní nákɔ́lɔ́í mààwólézù nápɛ́lɛ́íwù.	The student was reading a book in his house.
4.	Názánùì ɣɛ̀ vɛ́ tɛ́ɛ́wùìtìɛ̀ wóózù pɛ́lɛ́wùlùvɛ́ yàlíízù zàà.	The woman was feeding the chickens in the yard today.
5.	Kééánúí é dípà vààní góyáízù ŋìnànáíɣá.	The man killed a deer in the forest yesterday.

2.7 Health Questions

It is impossible to make a complete list of questions a health worker might want to ask a patient without writing a complete medical textbook in Lorma, something which the authors do not have the technical training to do anyway. Nevertheless it is possible to give a breakdown of the general types of questions that can be asked and with that, the health worker can develop others along the same lines.

An effort has been made here to make the questions close-ended, rather than open-ended so that the questioner, with limited experience in Lorma can narrow the range of response and thereby stand a better chance of comprehending the patient's answer.

There is a danger of such questions, and that is, the patient may feel compelled to answer yes to all questions. The questioner should therefore monitor the answers and ask some questions which should produce a no answer. Usually, once the patient is aware that the questioner is after true information, the patient will begin to respond appropriately.

A. Health Questions:

Tábáí ɣà èyéé?	Do you have pain?
Níígíílábá ɣà èyéé?	Do you have toothache?
Kɔ́zɔ́ ká èyéé?	Do you have cough?
Námáwɔ́zɔ́ kà èyéé?	Do you have bloody cough?
Zíɛ́mázíɛ́ gà èyéé?	Do you have nausea?
Kwádáɣáŋwálá gà èyéé?	Do you have sore throat?
Kɔ́ózúŋwáláí a èyéé?	Do you have a belly ache?
Kɔ́zɔ́fɔ̀ɔ̀ a èyéé?	Do you have dry cough?
Zíɛ́wáláí a èyéé?	Do you have diarrhea?
Kpílíɓílí a èyéé?	Do you have fits, convulsions?
Núúbélíí a èyéé?	Do you have open mole?
Dɔ́wɔ́ a èyéé?	Do you have skin spots?
X ɣà bà.	I have X.
X ɣà èlùìyá?	Do you have X?
Ɛ̀wùngíí ɣà bɛ̀dɛ́zú?	Do you have a headache?
Èvììɓɛ̀vɛ́?	Are you dizzy?
Ɛ̀wùnpílégà?	Have you vomited?
Fángá ɣá èwòòzú?	Do you have gas?
Èwòòzú ɣà wùlòzú?	Do you have runny belly?
Èŋámáɓó wúúá?	Do you have bloody stools?
Èvùùlìgà ɣílé?	Have you ever fainted?
Èɣàì ɣàlíá ɣìlé?	Have you ever broken bones?
Èsɛ́ɣɛ́léésìɣìà ɣìlé?	Have you ever had an injection? Vaccination?
Móyíngíí wùlá èyéé ɣìlé?	Have you ever had measles?

B. Time Questions: Frequency

(1a)	Yà múkòlù mí?	Do you eat rice?
	Yà gúlúwùlùgíí mí?	Do you eat greens?
	Yà dáɓáí mí?	Do you eat meat?
	Yà káléí mí?	Do you eat fish?
(1b)	Gùó?	Often?
	Dɔ́wɔ́ gìlá sè gìlé?	Once a week?
	Félé dɔwɔ́í mà?	Twice a week?
	Sává dɔwɔ́í mà?	Three times a week?
	Náágɔ̀ dɔwɔ́í mà?	Four times a week?
	Lóólù dɔwɔ́í mà?	Five times a week?
	Lezita dɔwɔ́í mà?	Six times a week?
(2a)	È lììní dɔ́bɔ́zú kpóósù?	Do you go to the bush?
(2b)	Gùó?	Often?
	Féléfóléi mà?	Twice a day?
	Sáváfóléí mà?	Three times a day?
	Etc.?	Etc.?
(3a)	Yà zíɛ́ ɓɔ́lɛ́?	Do you drink water?
	Yà zíɛ́ɓádíí ɓólé?	Do you drink hot water (boiled)?
	Yà dɔ́í ɓólé?	Do you drink (palm) wine?
	Yà bíyá ɓólé?	Do you drink beer?
	Yà kéndúsà ɓólé?	Do you drink cane juice?
	Yà zìgà ɓólé?	Do you drink cigarettes?
	Yà sálé ɓólé?	Do you drink medicine?
	Yà kódísálé ɓólé?	Do you drink country medicine?
(3b)	Wùɔ́?	Often? (same as gùó)
	Fólónɛ̀pɛ́?	Everyday?
	Féléfóléí mà?	Twice a day?
	Sáváfóléí mà?	Three times a day?
	Etc.?	Etc.?

C. Time Questions: Duration

(1)	Táísɛɓɛ́ɛ́ yá yìlé nà èɓóónì dɛ̀?	When was the last time you had a stool?
	Táísɛ́ɓɛ́ɛ yá yìlé nà èwíyɛ́nì dɛ̀?	When was the last time you urinated? Had your period?
	Táísɛ́ɓɛ́ɛ́ yá yìlé nà èzèèɓé-sú là?	
	Táísɛ́ɓɛ́ɛ́ yá yìlé nà èvàà sálévɛ́lɛ́là?	When was the last time you came to the hospital?
	Táísɛ́ɓɛ́ɛ́ yá yìlé nà è wunpílé dà?	When was the last time you vomited?
	Táísɛ́ɓɛ́ɛ́ yá yìlé nà è kóó-géézù?	When was the last time you were pregnant?
	Táísɛ́ɓɛ́ɛ́ yá yìlé nà é yàlùgíí-vɛ̀tɛ̀ dá?	When was the last time you menstruated? (literally: see the man)
(2)	è yɛ̀ní yà ŋìnà?	Was it: Yesterday?
	Fóló gìlà èwúlású?	Was it: one day ago?
	Dɔ́ɔ́ félé èwúlású?	Was it: two weeks ago?
	Gàlú sáágɔ̀ èwúlású?	Was it: three months ago?
	Kónà náánì èwúlású?	Was it: four years ago?

D. Family Background?

Yà nɔ̀ è gàà ŋázágìlágìì?	Are you the only wife?
Yà gàà ŋázáítìɛ tílí kàlè?	Which number wife are you?
Tíízù ɓɛ̀ɛ̀yáá è wòònú yà kɛ́ɛ́?	What work does your husband do?
È yóó ká yìlé?	Have you had twins?
Lɛ́pùì yà gàà yóó?	Is the baby a twin?
Tá gàà yóó gàà fámìlézù?	Are there twins in the family?
Yà gòò yóó?	Are you a twin?
Núú lììdé yà gàà èvɛ́lɛ́wù?	How many people are there in your house?
Tɔ́ lèè káyévɛ́lɛ́và?	Do you have a latrine?

Mìnɛ́ ɣà yà yɨ̀ɛ̀yíɛ́ zóó nà?	Where do you get your water?
Yà zíɛ́ ɣììì?	Do you boil your water?
Lɛ̀páítɨ́ɛ́ tá kɔ́lɔ́ lɔ́?	Do the children wear shoes?

E. Baby Questions

Yà ɣà è ɣà dúúnyɛ̀gíí nììdíí?	Are you the baby's born mother?
Kóná díí ɣàlè ɣá lɛ́póí é kɛ̀ɛ ɔ́ ɣálú díídɛ́?	How many years is the child, or how many months?
Lɛ́póí ɣávè ɣɛ́ɛ́ sàà tɔ́ɔ́ vɛ̀ gɔ́mɛ́tí màvéléséí?	Was the child born since the coup?
Lɛ́póí è kɛ́ɛ́nì gàà kóná dììgàlè ɔ̀vɛ̀ɛ zììɛ̀zú?	How old was the child when he started to walk?
Lɛ́póí è zíɛ́ ní?	Did the baby ever walk?
ɛ̀ ɓɛ́ɛ́ lépòì è kpɔ́lénì?	What did the baby swallow?
É ŵúúpílónì téí é kpɔ́lénì?	Did the baby vomit after swallowing it?
Lɛ́pòì ɣà é ŋíníbɔ́lé?	Can the baby nurse?
Zɛ̀ɓɛ́ɛ́ yà tɛ́vɛ́ lépóíwɔ̀?	What do you feed the baby?

F. Miscellaneous Questions

Yà ŋìì gàà dábó é ŵúnba?	Do you sleep with a pillow?
Dá ŵúnba lìì gàlè ɣáí yà ŵúnjíí lámáá?	How many do you use?
Gáá ŵàlàvɛ́ yà yɛ́vùlèè nà gàà kpákpá?	Does it hurt to breath deeply?
Yà lɛ̀vù gàà víkɛ́?	Are you short of breath?
Tɔ́wáá èlàbà àníí yà wɔ̀zɔ́nà?	Does it hurt when you cough?
èwòòzú èlàbà àníí yà vóónì bá?	Does your stomach hurt when you touch it?
Vɛ̀ɣàì là báázù?	Does this hurt?
Sééɓéíỹóŵú èyèè.	You have a bad disease.
Géŵóínì gàà èwɛ̀lɛ̀ dágtáívà.	We want you to see a doctor.
Gèŵóínì gàà èvàà sélé vɛ́lɛ́lá è sálé zòò.	We want you to come to the hospital for treatment.
Séé ɣà wòlèséí gàà è vàlò?	It will take a long time to get well?
Máánɛ̀ɛ̀vɛ́, é sééɣɛ̀lɛ̀sù gàà	You must take an injection every day

fólónɛ̀pɛ́ɣálú pùùgɔ́, káí lósàvá, yíɛ́ wùzù.	here for 18 months.
Máánɛ̀ɛ̀vɛ́, è sáléɣáígìlá sìɣí fóló nɛ̀pɛ́.	You must take one pill every day.
Sáléɣáí zìɣí sáváfólómà. Súbùgìlá, kpɔ́kɔ́vólógìlá, kpídígìlá.	Take three pills a day, one in the morning, one in the afternoon and one at night.
Géw̃óínì gé è wɔ́ɔ́ skɛ́kɛ́ gàà à gɛ́ gé yɛ́ví w̃ɛ́ɛ́.	We want to determine your weight. Stand on that.
Géw̃óínì gé è wìyɛ́gíí vɛ̀tɛ̀. Sénègíí zìɣí èlìì là lúmúízù è wíyɛ́zú èvàà là.	We need to look at your urine. Take this bottle in that room, urinate in it and bring it back.
Géw̃óí gé èɓóí vɛ̀tɛ̀. è̲ɓóítá wólóláá nɔ̀ dáɣáízù èvàà dá nágésù vɛ́tɛ̀.	We want to look at your excrement. Put a small amount of your excrement on a leaf, wrap it up and bring it for me to see.
Ta tílígá ááviì. Táwáá ɓɔ́ è lùìvá gàà léévɔ́ gàà vìkɛ̀.	This thing is called an I.V. It will keep your child from being too dry.
Tá lɛ́ púí là ná máálɛ́ nɛ̀nɛ́ ɔ́ láámì éɣɛ́sú dágtáí vɛ̀tɛ̀ Àníí lɛ́pɔ́ gà lóómí nà, tɔ́wáá zééɓè.	After surgery, the child cannot eat until the doctor sees (him/her). If the child eats he will get very sick.
Lépóí ɛ́lɛ́ yágá nààníí nú lɛ̀ fódò vè nàzéyá, ɛ́lɛ́ yá gàà nà?	The child will not live unless someone gives him some blood. Will you give him some of your blood?

2.8 Cultural Note: Time

The notion of reckoning time according to the day-month-year system is unAfrican, at least historically speaking. This does not mean that the reckoning of time does not exist, only that it is reckoned differently using events in the community which are well remembered. Standard references for Liberia are Tubman's, Tolbert's time and since the coup. Yet more specific ones exist in every locality which can be used to determine the year in which an event occured and knowing the year, the month can usually be determined by finding out when in the agricultural calendar the event occured.

Mothers in particular are not likely to forget the events surrounding the birth of their children, and, for this reason, the persistent health worker can usually get a very accurate assessment of a child's age.

To do this, however, will necessitate a careful investigation of the events in the area that are used to reference time. Such an investigation will not only help in the reckoning of time, but also deepen your knowledge of the Lorma culture.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Sentence Practice

Some knowledge of health questions will be useful for anyone even those not engaged in health work. Record these sentences with your tutor, and practice them using the standard build up, until you are familiar with them.

3.2 Simulations

Practice the questions further by setting up a simulated hospital situation with your tutor. Take turns being the patient.

3.3 Dialog Writing

Practice writing several dialogs involving patients with different symptoms.

3.4 Cultural Events

Make a list of the cultural events by which time is reckoned during the last ten years.

3.5 Agricultural Chart

Draw a chart relating the agricultural, weather and cultural events of the year to the standard 'Julian' calendar.

3.6 Flash Card Drill

The following sequence of study procedures is based on a procedure developed by Margaret Miller:

1. Write the questions on flash cards, or some other suitable paper product; put the Lorma on one side and the English on the other.

2. First develop your recognition capacity for these sentences by having your tutor give you the spoken version while showing you the written version. Learner should respond by giving the meaning of the sentence in the standard build up discussed through out this book.

3. Repeat this drill with the learner not looking at the written version of the Lorma sentence.

4. Repeat this drill but have the learner write down the Lorma sentence rather than giving the English equivalent.

5. The tutor shows the written version of the sentence and has the learner say the sentence in Lorma. The tutor will help the learner with pronunciation at this point.

6. The tutor shows the learner the English translation and the learner should respond with the Lorma equivalent.

4. VOCABULARY

bíyá...beer
bó X-má...to tell X

dábóí...pillow
dáγáí...leaf
déváí...breath
dípà...deer
dóí...wine
dɔ́wɔ́...skin spots

èγɛ̀su...until
èkɛ́ɛ́vɛ̀γɛ̀lɛ̀...how
èmà...to you
èŋámáɓó wúúá...Do you have bloody stools?
èvììɓɛ́vɛ̀...Are you dizzy?
èwòòzu γà wùlòzú...Do you have runny belly?
èwùngíí γà bɛ̀dɛ́zú...Do you have a headache?
è X-vɛ̀ γɛ̀ lɛ̀...how (see text)

fángáí...gas
féṭéí...you have to

gáí...bone
gáíγálíí...broken bone
góyáí...forest
γáázáγá kɛ́ɛ́...to ask questions
γàlògíívɛ̀tɛ̀ da...to menstruate (to ee moon with it)
γìlé...ever

kéndúsá...cane juice (rum)
kóógéézù...to become pregnant

kóózúvɛ́...belly
kóózúŋwáláí...bellyache
kɔ́zɔ́...to cough
kɔ́zɔ́fɔ̀ɔ̀ì...dry cough
kɔ́ɔ́...to feed (lopai wɔɔ)
kɔ́ɔ́...to know
kɔ́ɔ́í...firewood
kpílíbílí...fits, convulsions
kpɔ́lé...to swallow, drink
kwádáγàŋwálá...sore throat

lààzùvɛ̀...bed (resting place)
lìì dɔ́ɓɔ́zù.. go to the bathroom (lit: bush)
lópóí...child

màázàlé (sálé)...the aforementioned medicine)
máázɔ́lɔ́wó...to obtain, to get
màγ̃ɛ́ɛ́...forbids
màzíí...kind, type
mìn...where

nyíígíílábáí...toothache
nííkávélé...or the like
núúbélíí...open mole
ŋámáwɔ́zɔ́ì...bloody cough
ŋíígìì...tooth
ŋíníɓɔ́lé...nurse (drink breast)

sálé...medicine
sáléγáí...tablet
sééɓénú...sick person
sɛ́γɛ́léésìγì...injection
sénègíí...bottle

tábáí...pain
tánísú...perhaps
tépɛ́tɛ́...to greet
tévé X-pɔ́...to feed X (pass to it)
tííkànà...finished
tóó...to drop
tɔ́dɔ́í...they themselves

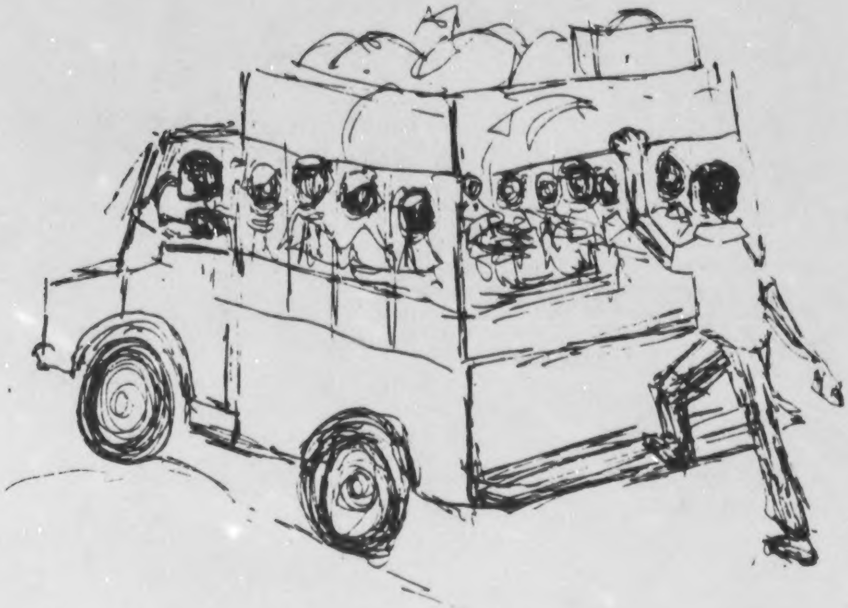
vélézɛ́ɓɛ́ɛ́...how, what way
vɛ̀...place, where
vílɛ́...to get lost
vùlì...to faint

w̃ɛ́ɛ́...to know
wíyɛ́...to urinate
wóítòsù...to listen to
wùìzòwèì...western doctor
wúnpílé...to vomit (throw head)

yàsààyà...then you
yéétá...perhaps
yìɛ̀...fɔr you

zɛ́ɓɛ́ɛ́ é kɛ́ɛ́...why did you
zíɛ́...to walk
zíɛ́ɓádíí...boiled H_2O
zíɛ́mázíɛ́...nausea
zíɛ́wáláí...diarrhea (big water)
zìgàì...cigarettes
zíɣí...to take (also siɣi)

LESSON XV



1. TEXTS

1.1 Monolog: Mɔ́téézíɛ́wófáí

Mɔ́téézíɛ́wófáí ɣàà gàà fáábábà. Àníí yàlììzú síɛ́má, yà ɣɛ̀ zíízɛ́lɛ́sù èɣɛ́sù èzìtí vɛ́, èlììzú nà. Àníí yàwùlòzú yéètà Zɔ̀zɔ́ó yìɛ̀líí Ɓáángà, vélé ɣàà máánɛ́ɛ́ èlévé dà ɔ̀vɛ̀ɛ̀ lììzú. Mámàwùngíí ɣà gàà yà yàɣàsɔ́ bɛ̀tɛ́sù dɛ́ yàvɛ̀lɛ́là. Yà ɣɛ̀ɛ̀ ná kásɔ́ínì Ɓɛ̀tɛ́zù, yà ɣìgázíɛ́ ɣà èwɔ́ gàà kásɔ́í mɛ̀lɛ̀ ɣɛ́ làmànìì. Àníí kásɔ́ílàmàgɛ̀, mɔ́tèèzìɛ̀vèàìtìɛ̀, tá kàpàtámáá wùlò èyà. Yà Kásɔ́í Ɓɛ̀tɛ́ nà, yà sàà yàlìì vɛ̀ mánɛ́ɛ́ è mɔ́téé mààzɔ́lɔ́wɔ́ nà èvílí sù. Tánísù wɛ̀lɛ̀líá gàà máávílàà. Nìì zùwùlùzú ɣà gàà máánɛ̀vɛ́ mɔ́téé lààvé ɔ́vɛ̀ɛ̀ lììzú. Mɔ́tée làgàvɛ́ ná, wà sàà wàlìì vɛ̀ tá bɛ̀nzín zìɣì nà. Bɔ̀ɔ̀vɛ̀láálè bɛ̀nzín lɛ̀ gɛ́ mɔ́téézù, ɛ́lɛ́ lìà. Wà bɛ̀nzín zìɣì nà, wàlììzú gíítí là gàà té kw̃é númáítíɛ́ té mɔ́téézíɛ́núíyà àníí w̃ɛ́ɛ́ ɣà te zama ɛɛ taa gaa taazei. Wà nà ɣɛ̀ nà, wà sàà wà èlììzú. Àníí nú tá gàà mɔ̀téézù yíɛ́vílé Sàlàyìì téí wà mánúí vílé nà.

Wà gɛ̀ nà lììzú àníí tínɛ́váázìɛ̀gììvɛ̀, wɛ̀lɛ̀ láánɔ́wɔ́ ɣà gàà tàmàà. Kɛ̀ àníí vólóyɛ́ɛ́vɛ̀, wàzɛ̀ɣɛ́ítíɛ̀ tá nɔ̀wɔ̀ gàà fívìlìgíí. Yà zítí ná ɓáángà mɔ́téézíɛ́núí ɣà wòvílɛ́ nà tɔ́wàà pásɔ́ngáí ɣààzàɣà émɔ́téévɔ́ɔ́nɛ́ɛ́vɛ̀. Àníí yàí è gàà pásɔ́ngáí, mɔ́téévɔ́ɔ́nɛ́ɛ́ ɣàà lɛ̀ ŋɛní wòlìní èyà, è yà ɣɛ̀ sàà wɛ̀lɛ̀zú góígóí gàvélé yàlévé dà è mɔ́téévɔ́ɔ́nɛ́ lèvè mɔ́téézíɛ́núíwɔ̀. Wà ɣɛ̀ sàà nà màà làzásáíwòsú, èɣɛ̀sù, è mɔ́téévɔ́ɔ́nɛ́ɛ́ lévé kánúíwɔ̀.

Zɔ̀ìtìɛ̀bá té gàà èvàìtíɛ, tá tɔ́dɔ́í lèvè, té wógɛ̀ ná, télíí. Àníí mánúínɔ̀wɔ̀vɛ́ gàà vííkɛ́, tá sàà tá vílé mɔ́wúóvàà wúlú. Àníí lɛ̀ mɔ́téévɔ́ɔ́nɛ́ɛ́ ɣàwòlìní, mɔ́tééziɛ́nù ɣà yàɣàsɔ́í tá zíɣí éɣɛ́ zéémà éɣɛ́sú mɔ́tɛ́ɛ́vɔ́ɔ́nɛ́ɛ́ lèvè. Vélé ɣàà nà núú ɣà lánɔ́wɔ́wɔ̀dá àníí yà lììzú síɛ́mà. Wóí évílé mɔ́tééziɛ́wófáívá tɔ́wáá nà.

Breakdown: Mɔ́téézíɛ́wófáí...Transportation

mɔ́téé...car
zíɛ́wó...traveling
fáí...business

1. Mɔ́téézíɛ́wófáí γà gàà fááɓáɓà.
Transportation is hard business.
fááɓáɓà...hard business

2. Àníí yà lììzú síɛ́má, yà γɛ̀ zíízɛ́lɛ́sù èγɛ́sù èzìtí vɛ́, è lììzú nà.
If you are traveling, you will worry and worry until you reach the place you are going.
àníí...if
síɛ́ma...on trip (walk)
zíízɛ́lɛ́...to worry
èγɛ́sù...until
zítí...to reach
vɛ̀...where

3. Àníí yà wùlòzú yéétà Zɔ̀zɔ́ɔ́ yìɛ̀líí Ɓáángà,vélé γàà mááńɛ́ɛ́ èlévé dà ɔ̀vɛ̀ɛ̀ lììzú.
If you are coming from Zorzor and going to Gbarnga, here is the way you should pass through before going.
yéétà...sometime, perhaps (goes with anii)
vélé...way
mááńɛ́ɛ́...it is best (you should)
lévé...pass (in this context: proceed)
ɔ́vɛ́ɛ́...before

4. Mámàwùngíí γà gàà yà yàγàsɔ́ Ɓɛ̀tɛ́sù dɛ́ yàvɛ̀lɛ́là.
First, you are preparing your loads at home.
Mámàwúngíí...first
γásɔ́, kásɔ́í...loads
dɛ́...first (goes with mámàwùngíí)

5. Yà γɛ̀ɛ̀ ná kásɔ́ínì ɓɛ̀tɛ́zù, ỳa γ̀ígázíɛ γà èwɔ́ gàà kásɔ́í mɛ̀lɛ̀ γɛ́ làmànìì.
After fixing your loads, you think that your own loads should not (cost) too much.
γìgázíɛ́...to think
mɛ̀lɛ̀...should not
làmànìì, támá...too much

6. Àníí kásɔ́ílàmàgɛ́, mɔ́tèèzìɛ́vèàìtìɛ̀, tá kàpàtámáá wùlò èyà.
If the loads are plentiful, the drivers will demand a lot of money from you.
làmàgɛ́...plentiful (stative)
mɔ́tèèzìɛ̀vèàìtìɛ̀...car-travel-people-them = drivers
èyà...from you

7. Yà kásɔ́i bɛ̀tɛ́ nà, yà sàà yàlìì vɛ̀ mánɛ́ɛ́ è mɔ́téé mààzɔ́lɔ́wɔ́ nà èvílí sù.
Having fixed the load, you now go where you can get a car, then you enter in it.

8. Tánísù wɛ̀lɛ̀líá gàà máávílàà.
Sometimes you will not go quickly.
tánísù...sometimes
wɛ̀lɛ̀ líá...you will not go
gàà máávílàà...quickly (with quickness)

9. Nìì zùwùlùzú γà gàà máánɛ̀vɛ́ mɔ́téé lààvɛ́ ɔ́vɛ̀ɛ̀ lììzú.
This means that it is better to fill the car before going.
zùwùlùwú...means
máánɛ̀vɛ́...it is better
lààvɛ́...filled

10. Mɔ́téɛ́ làgàvɛ́ ná, wà sàà wàlìì vɛ̀ tá bɛ̀nzín zìγì ǹa.
After the car is filled you first go where they get gas.
làgàvɛ́...filled (same as lààvɛ́)
bɛ̀nzín...gas
síγí, zìgì...draw

11. Bɔ̀ɔ̀vɛ̀láálè bɛ̏nzín lɛ̀ gɛ́ mɔ́téézù ɛ́lɛ́ lìà.
Because if gas is not in the car, it can't go.

12. Wà bɛ̀nzín zìɣì nà, wà lììzú gíítí là gàà té kw̃é númáítíɛ́ té mɔ́téé zíɛnúíyà àníí w̃ɛ́ɛ́ ɣà té zámá, ɔ̀ɔ̀ táá gàà táázéí.
After drawing gas, you go to the gate so that they can find out the people who are traveling, whether they are strangers or citizens.

13. Wà nà ɣɛ̀ nà, wà sàà wà, èlììzú.
After you are there, you now start going.
wà nà ɣɛ̀ nà...after you are there

14. Àníí nú tá ɣàà mɔ̀téézù yíɛvílé Sàlàyìì téí wà mánúí vílé nà.
If a person who is in the car is getting down at Salayea, then you will let that person down there.
yíɛ́vílé...stopping

15. Wà gɛ̀ nà lììzú àníí tínɛ́váázìɛ̀gììvɛ̀, wɛ̀lɛ̀ láánɔ́wɔ̀ ɣà gàà tàmàà.
When you are going in the rainy season you will not suffer, too much.
tínɛ́...rain
tínɛ́váá...rain business
zìɛ̀gíívɛ̀...season
láánɔ́wɔ̀, dáánɔ́wɔ̀...suffer

16. Kɛ̀ àníí vólóyɛ́ɛ́vɛ̀, wàzɛ̀ɣɛ́ítíɛ̀ tá nɔ̀wɔ̀ gàà fívìlìgìì.
But if it is the dry season, your clothes they will be dirty with dust.
vólóyɛ́ɛ́vɛ̀...dry-season
wàzɛ̀ɣɛ́ítìɛ̀...your clothes   sɛɣɛ
nɔ́wɔ́...dirty
fívìlìgìì...dust

17. Yà zítí ná ɓáángà mɔ́téézíɛ́núí ɣà wòvílɛ́ nà tɔ́wàà pásɔ́ngáí ɣààzàɣà émɔ́téévɔ́ɔ́nɛ́ɛ́vɛ̀.

After reaching Gbarnga, the driver will put you down he will ask the passengers for the fare.

zítí...to reach
ɓáángà...Gbarnga
vílɛ, pílɛ́...to put down
ɣààzàɣà...to ask
vɔ́ɔ́nɛ́ɛ́...fare

18. Àníí yàì è gàà pásɔ́ngáí, mɔ́téévɔ́ɔ́nɛ́ɛ́ ɣàà lɛ̀ ŋɛ̀ní wòlìní èyà, è yà ɣɛ̀ sáá wɛ̀lɛ̀zú góígóí, gàvélé yàlévé dà èmɔ́téévɔ́ɔ́nɛ́ lèvè mɔ́téézíɛ́núíwɔ̀.

And if you who are the passenger, your car money is not enough, you will now be looking around for a way to manage tc get money to give to the driver.

wòlì...correct, sufficient
wɛ̀lɛ̀...to look
góígóí...around
gàà...with (in this context: for)
yàlévé dà...you pass with it (manage to get)

19. Wà ɣɛ̀ sàà nà mààlàzásáí wòsú, èɣɛ̀sù,è mótéévɔ́ɔ́nɛ́ɛ́ lévé kánúíwɔ̀.

You are talking among yourselves (you and the driver) until you pass your fare to the driver.

mààlàzásáí...among yourselves
wò, bo...to talk
kánúí...car-person

20. Zɔ̀ìtìɛ̀bá té gàà èvàìtíɛ́, tá tɔ́dɔ́í lèvè, té wógɛ̀ ná, télíí.

The others, they pay their own (fares) they leave you there and go.

zɔ̀ìtìɛ̀bà...the other
váítíɛ́...fares, business
tɔdɔí...own
gɛ̀...leave

21. Àníí mánúínɔ̀wɔvɛ́ gàà vííkɛ́, tá sàà távílé mɔ́wúóvàà wúlú.
If a person is really dirty, they will then look for a bath.
mánúí...person
vííkɛ́...really
vílé...look
wúlú...behind (next)
mɔ́wúóvàà...bath business

22. Àníí lɛ̀ mɔ́téévɔ́ɔ́nɛ́ɛ́ γàwòlìní, mɔ́téézíɛ́nù γà yàγàsɔ́í tá zíγí éγɛ́ zéémà éγɛ́sú mɔ́tɛ́ɛ́vɔ́ɔ́nɛ́ɛ́ lèvè.
If you didn't pay the fare, the driver will take your loads...and keep them until you pay the carfare.
gàwòlì...pay it
éγɛ́ zéémà...it is in his hand

23. Vélé γàà nà núú γà lánɔ́wɔ́wòdá àníí γàlììzú síɛ́mà.
This is how someone suffers if you are going on a trip.
síɛ́mà...journey, on

24. Wóí évílé mɔ́téézíéwófáívá tówáá nà.
Words concerning transportation, they are there.

1.2 Dialog: è Géefɔ́lɔ́ nápɛ́lɛ́ílà wɔ́ɔ́ní?

1. ....

2. è̲ Géefɔ́lɔ́ nápɛlɛílà wɔ́ɔ́ní?

3. Nìì é tííɣɛ̀ɛ̀zú fííɣànàvɛ́?

4. Ówé, nà vɛ̀.

5. Tɔ́ɔ́ Ɓ̲àdìwíízù.

6. Nápɛ́lɛ́í ɣà Pískɔ́ítìɛ̀ wúlúvɛ̀.

7. Gàlɛ́vɛ́ ɣɛ́ lɛ̀ gèlìì ná?

8. è̲ gówéí wɔ̀ɔ̀ní Ɓ̲ádìwúízài?

9. Ówè.

10. Yàì ná ná, èyìì, ná wóówù vɛ́ vɛ̀lɛ̀ èvàà sàà Zìzí Bágú nápɛ́lɛ́ílà.

11. Mɛ̀nɛ́ ɣà Zìzí Bágú nápɛ́lɛ́ílà?

12. Vàà, gàlìì gàà yíɛ́ nà.

Breakdown: Do you know where Gayflor's house is?

1. ....

2. Ɛ̀ Gééfɔ́lɔ́ nápɛ́lɛ́ìla wɔ́ɔ́nì?
Do you know where Gayflor's house is?

3. Nìì é tííɣɛ̀ɛ̀zú fiiɣànàvɛ́?
That man who works on the campus?

4. Ówé nà vɛ̀.
That one, yes.

5. Tɔ́ɔ́ ɓàdìwíízù.
He is (lives) in the Bandi quarter.

6. Nápɛ́lɛ́í ɣà Pískɔ́ítìɛ̀ wúlúvɛ̀.
His house is next to the Peace Corps.

7. Gàlɛ́vɛ́ ɣɛ́ lɛ̀ gèlìì ná?
How do I get there?

8. Ɛ̀ gówéí wɔ̀ɔ̀ní ɓádìwúízàì?
You know that cottonwood tree in the Bandi quarter?

9. Ówè.
Yes.

10. Yàì ná ná, èyìì, ná wóówù vɛ́ vɛ̀lɛ̀ èvàà sàà Zìzí Bágú nápɛ́lɛ́ìlà.
You go there, then you go down to Zebagu's house.

11. Mɛ̀nɛ́ ɣà Zìzí Bágú nápɛ́lɛ́ílà?
Where is Zizi Bague's house?

12. Vàà, gàlìì gàà yíɛ́ nà.
Come, I will take you there.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Pronouns

Lorma has a staggering number of pronouns, enough to boggle the mind of anyone, yet they are not totally without sense. This section is intended to give you a deeper sense of the organization and logic of Lorma pronouns.

First of all, Lorma pronouns fall into five categories: (1) subject-tense pronouns, (2) possessive pronouns, (3) object pronouns, (4) positional pronoun objects and (5) other. These pronouns are given in tabular form below:

	TYPE	FIRST	SECOND	THIRD	FIRST*X	FIRST-N	SECOND	THIRD
SUBJECT TENSE	BASIC	gè	è	é	gé	dé	wò	té
	FUTURE	gà	yà	tówàà	gá	dá	wà	tá
	SHORT	gìɛ̀	yìɛ̀	yíɛ́	gíɛ́	díɛ́	wìɛ̀	tíɛ́
	HABITUAL	gɔ̀	ɔ̀	ɔ́	gɔ́	dɔ́	wɔ̀	tɔ́
	PROG.	gà	yà	tɔ́	gá	dá	wà	tá
	NEGATIVE	gɛ̀	ɛ̀	ɛ́	gɛ́	dɛ́	wɛ̀	tɛ́
POSSESSIVE	ALIENABLE	nà(nè)	yà(yè)	ná(nè)	gá	dá	wà	tá
	IN- "	`	è	´	gé	dé	wò	té
	OBJECT	`	è	´	gé	dé	wò	té
POSITIONAL	ga	zù	yè	là	gíɛ́	díɛ́	wìɛ̀	tíɛ́
	POST-P	`	è	´	gíɛ́	díɛ́	wìɛ̀	tíɛ́
	Ø POS.		yè		gíɛ́	díɛ́	wìɛ̀	tíɛ́
	zèyà	zèyà	èyà	zéyá	qéyá	déyá	wèvà	téá
	vɛ	zù	èvɛ̀	là	gé	dé	wò	té
OTHER	DEFINITE	nàì	yàì	náí	gáí(tìɛ̀)	dáí(tìɛ̀)	wàì(tìɛ̀)	táí(tì

PRONOUN SUMMARY: OBJECTS OF POST. POSITION

TYPE	FIRST	SECOND	THIRD	FIRST*X	FIRST-N	SECOND	THIRD
su in	sù	èzù	sú	gézú	dézú	wòzù	tézú
ma on	mà	èmà	má	gémá	démá	wòmà	témá
bɛ for	bɛ̀	èvɛ̀	bɛ́	gévɛ́	dévɛ́	wòvɛ̀	tévɛ́
pɔ to	pɔ̀	èwɔ̀	pɔ́	géwɔ́	déwɔ́	wòwɔ̀	téwɔ́
zeya on hand	zèyà	èyà	zéyá	géyá	déyá	wèyà	téá

The purpose of the preceding chart is primarily for reference. That is, it can be used to look up any pronoun and identify its function. This chart, however, serves a second purpose; namely, that of showing the organization of pronouns. To help you see this organization, the following observations may be useful.

1) Most of the irregularity and the variation is found in the singular forms and there, in the first and third persons, but most especially the third. (This observation reflects a more general observation that high usage forms show the most variation in forms (note the English varieties of the verb "to be.")

2) Most of the pronouns maintain their initial consonant throughout the paradigm. (A paradigm is a set of parallel language forms). This is because these pronouns represent the coalescence of two different words, the first a pronoun and the second a particle (verb, postposition, etc.).

3) The two most basic pronoun sets appear to be the object set and the basic set, repeated below for comparison.

TYPE	FIRST	SECOND	THIRD	FIRST-X	FIRST-N	SECOND	THIRD
OBJECT	ˋ	è	ˊ	gé	dé	wò	té
BASIC	gè	è	é	gé	dé	wò	té

In fact, historically, these two sets are closely related, with the basic pronouns being derived from the object pronouns. Although it is not important to the learning of Lorma you may be interested in how this diversity came about.

4) Given the two basic forms, one can see how the others were formed. The future, for example, can be seen to be a contraction of the basic pronoun with some particle (quite possibly the emphatic marker ya or even va "to come" which often has a future meaning in West African languages. This contraction involves the loss of the consonant of one of the particles, and the vowel of the pronoun, e.g.,

Historic Development of the Future Pronouns

Pronoun	+	Particle	=	Future
gè		ɣà		gà
è		ɣà		èà = yà
è		ɣà		*éá
gé		ɣà		gá
dé		ɣà		dá
wò		ɣà		wà
té		ɣà		tá

*The pronoun tówàà is used instead.

5) The first and third person singular pronouns have been given as low and high tone respectively. Historically, these pronouns used to be syllabic nasal prefixes (ǹ- and ń-) bearing the same tones. Through time, the nasals were lost, but the distinctive tone shifted over to the following word (verb or postposition). In alienable possession, the vestige of these nasals can still be seen, e.g.:

Historic Development

Pronoun	+	Particle	Possessive
ǹ		*Ca	nà
è		Ca	èà = yà
ń		Ca	ná
gé		Ca	gá
dé		Ca	dá
wò		Ca	wà
té		Ca	tá

*Since the particle is yet to be identified in historical research, its consonant cannot yet be established. Therefore, an uppercase C is used to denote the presence of a suspect consonant even though the value is unknown.

5) The use of most of these particles has already been discussed. The possessive pronouns were introduced in Lessons IV and IX, the postpositional pronouns in Lesson V, and the subject-tense pronouns in the lessons dealing with tense.

2.2 Verb Tenses

Because the verb tenses have been introduced individually and because they involve such a complicated array of pronouns and post-verbal particles, the various verb tenses of Lorma are summarized here.

Form versus Function. The description of the form of Lorma verbal constructions (that is, how they are put together) is quite a different thing from how they are used to convey meaning. Because of this, it is preferable to first present the various verbal forms, and then state how they are used.

2.3 Summary of the Verb Forms:

A) Constructions involving the basic pronoun set:
gè, è, é, gé, dé, wò, té.

1. Present/Infinitive — Negative

Present/Infinitive	Negative
gè + Verb	gɛ̀lɛ̀ + Verb

2. Perfect (recent past)

gè + Verb- $\left\{\begin{matrix}\text{ga}\\ \text{a}\end{matrix}\right\}$	gɛ̀lɛ̀ + Verb- $\left\{\begin{matrix}\text{ga}\\ \text{a}\end{matrix}\right\}$

NOTE: While this is structurally a perfect-negative, it is more like a future negative in meaning.

3. Past (remote or far past)

gè Verb-ni	gɛ̀lɛ̀ Verb-ni

4. Past Perfect

gèɣɛ̀ní Verb-ni	gɛ̀lɛ̀ ŋɛ̀ní Verb-ni

5. Past Progressive

gà ɣɛ̀ní V- $\left\{\begin{matrix}\text{su}\\ \text{zu}\end{matrix}\right\}$	gɛ̀lɛ̀ ŋɛ̀ní Verb- $\left\{\begin{matrix}\text{su}\\ \text{zu}\end{matrix}\right\}$

B) Constructions involving the Progressive Pronoun set:
gà, yà, tɔ́, gá, dá, wà, tá.

1. Present Progressive

$$\boxed{\text{gà Verb-}\begin{Bmatrix}\text{su}\\ \text{zu}\end{Bmatrix}} \qquad \boxed{\text{gɛ̀lɛ̀ Verb-}\begin{Bmatrix}\text{su}\\ \text{zu}\end{Bmatrix}}$$

2. Immediate Future

$$\boxed{\text{gà }\begin{Bmatrix}\text{lììzú}\\ \text{vààzú}\end{Bmatrix}\text{ Verb}} \qquad \boxed{\text{gɛ̀lɛ̀}\begin{Bmatrix}\text{lììzú}\\ \text{vààzú}\end{Bmatrix}\text{ Verb}}$$

C) Constructions involving the Future Pronoun Set:
gà, yà tɔ́wàà, gá, dá, wɔ̀, tá.

1. Future

$$\boxed{\text{gà Verb}}$$

SEE PERFECT NEGATIVE ABOVE

D) Constructions involving the short form:
gìɛ̀, yìɛ̀, yíɛ́, gíɛ́, díɛ́, wìɛ̀, tíɛ́.

$$\boxed{\text{gìɛ̀ Verb}}$$

NO NEGATIVE

E) Constructions involving the habitual/conditional form:
gɔ̀, ɔ̀, ɔ́, gɔ́, dɔ́, wɔ̀, tɔ́

The Habitual/Conditional

gɔ́ Verb

F) Constructions involving no Subject-Tense Pronouns:

1. Present Stative

$$\text{Verb} - \begin{Bmatrix}\text{-gɛ}\\ \text{-vɛ}\end{Bmatrix}$$

2. Past Stative

$$\text{Verb} - \begin{Bmatrix}\text{-ga}\\ \text{-a}\end{Bmatrix} \text{ -ɣaa}$$

Notes on Verbal Forms:

1. The bracketed pairs $\begin{Bmatrix}\text{-su} & \text{-ga} & \text{-gɛ}\\ \text{-zu} & \text{-a} & \text{-vɛ}\end{Bmatrix}$ are affixes which appear after strong-conditioning words (su, ga and gɛ) and weak-conditioning verbs (zu, a and vɛ).
2. The only difference between the progressive pronoun set (2) and the future pronoun set (3) is in the third person singular.
3. The term "infinitive" is chosen because it means that the tense involved is open, without end, infinitive; that is, it is not specified. This form is frequently used as the second of two sentences in a series.
4. While the perfect negative is structually a perfect form, its usage is more of a future negative, carrying the meaning of "can't" rather than "won't."

2.4 The Expression of Time

When expressing information about when an action takes place and relating it to other actions, most languages of the world have come up with a scheme much like the following.

Tense: This trichotomy can be pictorially expressed by the following time line:

PAST 'PRESENT' FUTURE →

In some languages, the past tense and the future tense may be broken up even further, as in the following illustration.

FAR PAST RECENT PAST PRESENT IMMEDIATE FUTURE FAR FUTURE →

2.5 Aspect

Lorma is claimed to be such a language, though an alternative interpretation is possible. This involves aspect. This notion refers to the _aspect_ of the action: is it in progress? (i.e., _progressive_?) or has it been completed? (perfected, therefore the term perfect). Aspect is different from tense in that the time of the action is not expressed.

For the purposes of illustration, let the sequence _XXX_ represent an action, then we can express the following:

1. XXX is going on now.
2. XXX will take place.
3. XXX took place

3.XXX	1. XXX	2.XXX
↑	↑	↑
PAST	PRESENT	FUTURE

With the exception of the present, aspect really requires a relationship with another sentence as the following sentences show.

1. When you come to my house I will have eaten. Future Perfect
2. When you come to my house I will be eating. Future Progressive
3. (now) I have eaten. Present Perfect
4. (now) I am eating. Present Progressive
5. When you came to my house I had eaten. Past Perfect
6. When you came to my house I was eating. Past Progressive

To represent these relationships graphically, let C represent the action of coming to my house.

```
5.   XXX, C             3.  XXX, now          1.  XXX, C
6.   XXX                4.  XXX               2.  XXX
      ↑                      ↑                     ↑
      C                     now                    C

     PAST                   PRESENT               FUTURE
_____________________________________________________________
```

If the C is to the right of the action, then the action was completed before C; if C is under the action then the action is taking place at the same time as C.

Given this perspective, it is easy to see the similarity in meaning in the terms recent past and present perfect.

When looked at this way, as tense plus aspect, the above tense aspect systems can be expressed as follows:

1. Future Perfect:
2. Future Progressive:
3. Present Perfect: ge Verb $\begin{Bmatrix}\text{-ga}\\ \text{-a}\end{Bmatrix}$
4. Present Progressive: ge Verb $\begin{Bmatrix}\text{-su}\\ \text{-zu}\end{Bmatrix}$ or gi Verb
5. Past Perfect: ge ɣɛ̀ní Verb -ni
6. Past Progressive: ge ɣɛ̀ní Verb $\begin{Bmatrix}\text{-su}\\ \text{-zu}\end{Bmatrix}$

Tenseless Sentences:

There are a number of sentences in Lorma which can be said not to possess tense. These are the stative, the habitual and the infinitive.

As mentioned above, the infinitive is so called because the tense of the verb is undefined. This form will be discussed in later lessons.

The stative expresses the notion that something is in such and such a state.

2.6 Word List: Geography

gízígì (n)...hill
kpétè (n)...swamp
zíɛ́wáláí (n)...river
nɛ́ɓáǐ (n)...valley

dɔ́ɓɔ́í (n)...bush
gízígwáláí (n)...mountain
kpálágìì (n)...farm
zíávɛ̀ (n)...waterside

2.7 Word List: Occupations

máságìì (n)...chief
kwímàsàgìì (n)...quarterhead
kólúŋàìnùì (n)...blacksmith
pɔ́lɔ́gíí (n)...porro

zádégíí (n)...sandy
káwɔ́láí (n)...elder
zíí (n)...nation/tribe

2.8 Word List: Politics

máságììzɛ̀ì (v)...to elect
síɣí (v)...to choose
ɛ́lɛ́ fáá wɔ̀ìní bà (v)...to be innocent
tòò gàà gáámà (v)...to be right gáámà = justice
ɛ́lɛ́ gàà gáámà (v)...to be wrong/guilty
té na fáá wóógìì boni (v)...to judge (to say someone's case)
fááwòògìì...case
ŋíítìɛ̀, ɓɔ́yíɛ́máí...liberty

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Directions

In large Kwii cities, the ability to give some directions on how to get from the post office to the national gallery of umbrellas can be a useful foreign language skill noting such things as street names and numbers and labeled monuments, etc. Locating something in a rural Liberian town (with the exception of Fisebu) however, is another matter. First, being an intimate society (one in which everybody knows everybody else), directions are generally given by locating known points of reference: the Bandi quarter, Folomo's house, the Lebanese shop, the parking station, the cottonwood, or the main road, etc. Generally, towns will be divided into quarters governed by a quarterhead. These, too, can serve as a point of reference.

Once you are installed in your community, you will want to get a feel for the location. One of the best ways to do this is to make a map. At first, it is advisable to begin with a crude map showing only the major points of interest. Then, as you become more acquainted with the town, you will want to add more detail, gradually adding the location of houses of people you know.

At this time you can also ask your tutor about the organization of the town. You may also ask him where various places are located.

3.2 Practicing Aspect

A) Ask your tutor to put the following sentences into Lorma for you to practice.

1) When you come to my house, I will have eaten (bathed, etc.).
2) When you come to my house, I will be eating.
3) I am eating.
4) I have eaten.
5) I ate.
6) I will eat.

7) When you came to my house, I had eaten.
8) When you came to my house, I was eating.
9) I eat.
10) I used to eat only torborgie.

B) Develop variations of the above sentences. If possible, pick sentences that will be of use to you in your daily work.

C) Practice writing variations of the above tenses and check their meaning with your tutor.

WORD OF CAUTION:

ONE OF THE REALITIES OF A GRAMMATICAL STATEMENT IS THAT EXCEPTIONS ARE ALMOST INEVITABLE. THAT IS, IT IS NOT POSSIBLE TO ENCASE THE REALITY OF A LANGUAGE IN TIGHT LITTLE BOXES. THE EXCEPTIONS ARE VARIED AND NUMEROUS. THE REAL ADVANTAGE OF THE ABOVE DRILLS IS TO HELP YOU SEE HOW TIME RELATIONS ARE EXPRESSED WHEN APPLIED TO SPECIFIC EVENTS. IN THIS LIGHT YOU WILL NOTE THAT THE GENERALIZATIONS GIVEN IN THE GRAMMATICAL SECTION SHOULD ONLY BE SEEN AS AN AID TO LEARNING (GUIDELINES IF YOU WILL) RATHER THAN THE COMPLETE TRUTH ABOUT LORMA VERB TENSES.

3.3 Vocabulary Study

The word sets concern geographic terms and political terms. Study them in the following way:

A) For each item, write down three different sentences with the help of your tutor.

B) Learn to recognize the sentence and the word as your tutor reads them to you.

C) Practice the sentences until you can say them perfectly.

3.4 Composition

Using the new words in the above list, write a composition about (1) Liberian geography, and (2) local political organizations.

4. VOCABULARY

báí...fare
bènzín...gasoline
bɔ́ɔ́vɛ̀láálè...because
bɔ́yémáí...liberty

dáánɔ́wɔ̀...to suffer
dɛ́...first (goes with mama wuugii)

fááwòògìì...case
fííγà...campus
fívìlìgìì...dust

gáámàì...justice
gówéí...cottonwood tree
gízígìì...hill
gízígwáláí...mountain
góígóí...around
γààzàγà...ask
γìgázíé...think

kánúí...driver (car-person)
kásó...loads, baggage
kólúŋàìnùì...blacksmith
kpétè...swamp
kpɛ́tɛ́...to arrange (loads)
kwímàsàgìì...quarterhead

làgàvɛ́...filled (stative)
làgà...to fill

mààlázásáí...among yourselves
mánúí...person
máságììzɛ̀ì...elect

mɛ́lɛ́...should not
mótèèzìɛ́véáítìɛ̀...drivers (car-travel-people)
mótéí...car
mɔ́wúɔ́vàà...bath (business)

néɓáí...valley
núfááwóógìì bó...judge (to say someone's case)
ŋíítìɛ̀...liberty

pɔ́lɔ́gíí...porro

síɛ́...to walk, travel
síɛ́gììvɛ̀...season
síɛ́wó...traveling
síγí...to choose

táázéí...citizens
támání...to much (see tamaa)
tínɛ́...rain
tòò gàà gáámà...to be right (stand with truth)

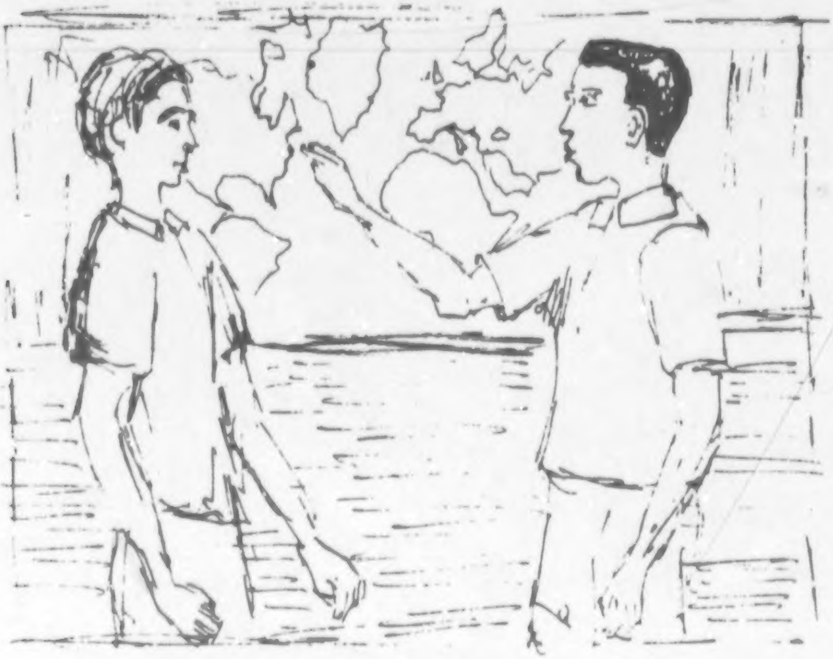
vííkɛ́...really
vólóvɛ́ɛ́...dry season
vɔ́nɛ́ɛ́vɛ̀...fare

wíí...quarter
wólí...correct, sufficient

yíɛvílé...to stop, get down (from a car)

zádégíī...sand
zámáí...strangers (foreigners)
(e γɛ) zéémà...in his hand (keep)
zíávɛ̀...water side
zíɛ́wáláí...river
zíí...nation, tribe
zíízɛ́lɛ́...to worry
zɔ́ítíɛ́ba...the others
zùwùlùzú...means

LESSON XVI



1. TEXTS

1.1 Monolog: Gáázákɛ̀ èvélé Wùìtààzùvà.

1) Q: Pélézɛ̀ɓɛ́ɛ́ ɣà nú ɣà lèvè dè élìì Wùìtààzù?
A: Níí à kɛ́ èlíí fɛ́ní návólólámáá ɣɛ̀ èyà.

2) Q: Yɛ̀ì ná Wùìtààzù zɛ̀ɓɛ́ɛ́ yà pɛ́tɛ̀?
A: Yɛ̀ì ná Wùìtààzù, yà ŋɛ́nílámáá vɛ́tɛ̀.

3) Q: Yà pɛ́tɛ̀ nà, zɛ̀ɓɛ́ɛ́ yèw̃óínì è kɛ́ɛ́?
A: Yà fáálàmáá ɣɛ̀ɛ̀. Yàlìì èslɛ̀zíɛ́ gàà yàw̃óí.
Yàlìì pítɛ̀vɛ́lɛ́íwù. Yà boí yà w̃óívàgɔ́ítìɛ̀wɔ̀.

4) Q: Núlììdɛ́ ɣá é Wùìtààzù síɛ́gíínììzù?
A: Mílíònnúwúfélégɔ̀ káílòòlùgɔ́ gáá.

5) Q: ɓɛ̀ɛ̀ gáá éyɛ̀ní gàà gɔ́mɛ́ntínùwálámáwúngíí.
A: Gɔ́mɛ́ntínùwálái nádáázíégíí ɣɛ̀ní Zɔ́zɔ́ Wɔ́síntɔ́n.

6) Q: Wùìtààzùyúí ɣàwèyɛ̀sù ìììdɛ̀?
A: Nà zùì ɣàwèvɛ́ sú gàà zéélóólúgɔ̀.

7) Q: Písíkɔ́ígíínùì wùlòzú ɣàà gàà zɛ́ɓɛ̀ɛ̀?
A: Táá gàà Wùìtààzùùvèà. Táá gàa núí, té ɓɔ̀sú gàà Làbííá
ɓɛ́tɛ́ gàà págɔ̀.

8) Q: Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ téɣɛ̀ní Wùìtààzùmà ɓósúyùì?
A: ɔ́ɔ́vɛ̀ɛ̀ ɣɛ̀sú gà ɓósúyùù, té ɣáá wɛ́ɛ́ sù gàà pɛ́lɛ́pɛ̀lɛ̀.

9) Q: Zɛ̀ɓɛ́ɛ́ gáá gɔ́mɛ́ntínùmáwùngíí e kɛ́nì gá kpɔ́báí téí éɣɛ̀ní
kpɔ́kpɔ́gí yà?
A: Ɛɣɛ̀ní gàà sɔ́dásì, é Wùìtààzùì ɣɛ̀ní ɓɔ́yéémá.

10) Q: Tá númáwúngìlnààtìɛ̀, tá lé mázùì lílígà lèè?
A: Wùìmàwúngíítìɛ tá tílí gàà pílìgàm kɛ númààwúngíítìɛ
tá tílí gàà "Indian."

11) Q: Dììdɛ gáá è gáá góódɛ̀ dɛ nàvòlóí, sìɛzìɣì Làbíia ɔ̀lìì
Wùìtààzú?
A: Zààvòlóímà, tɔ́ sàà gàà táwúsúgìlá.

12) Q: ŋázánú ɣàà èvɛ Wùìtààzù?
A: Ówè, ŋázánú gàà bɛ̀ né. OR Bá, ŋázánú lɛ̀ bɛ̀ nà.

13) Q: Póónù ɣà èvɛ̀ Wùìtààzù?
A: Ówè, Póónù ɣà èvɛ nà Wùitààzù. OR Bá, póónù ɣè lɛ́ bɛ̀ nà
Wùìtààzùì.

14) Q: Zɛ̀ɓɛ́ɛ́ é kɛ́ɛ́ Wùìtààzù bɔga Lɔ́ɔ́sɔ̀ɔ̀ tɛ́lɛ́ nɛ̀ɛ̀nì?
A: Té félégɔ̀pɛ́, téw̃óínì té Zúí ɬìɣì.

15) Q: Zɛ̀ɓɛ́ɛ́ è kɛ́ èw̃óínì è fááw̃ɛ́ɛ́ évílé Lɔ̀ɔ̀màgòòvà?
A: Zɛ̀ɓɛ́ɛ́ lópówòlòì w̃óínì é fááw̃éé èvílé zííwóívà?

16) Q: Zììwóó zɛ̀ɓɛ̀ɛ̀ yà bó Lìbííáyúízù?
A: Gɛ̀lɛ̀ tá nɛ́pɛ́ kóóní, màmáwúngíí ɣà.

17) Q: Zɛ̀ɓɛ́ɛ́ é kɛ̀ Làbííá bógá Wùìtààzù té nɛ̀ɛ̀?
A: Ɓɔ́vɛ̀láálɛ́ mánɛ́ɛ́vɛ̀ téw̃óígàyìì.

18) Q: Zììwóó lííkàlè gáá é Wùìtààzù?
A: Núúlàmáá é Bòsúwóí wɔ́ɔ́ní nɔ́ kɛ̀ tánìgáá táázù té zèìwóóɓáláá ɓó.

19) Q: Lɔ̀ɔ̀màgóí ɣà ɓɔ́ é yìè ɣáléé?
A: Aníí gà Lɔ̀ɔ̀màgòì mɛ̀ní ná, gà Lɔ̀ɔ̀màfàì ɣááɣaá.

20) Q: Yà Lɔ̀ɔ̀màdàazéígíí ɣà gàà zɛ́ɓ̂ɛɛ̀?
A: Nàdɔ̀ɔ̀màdáázéígíí ɣà gàà Géévɔ̀lɔ̀.

Breakdown: Questions Concerning America

1) Q: What way does a person pass to reach the USA?
A: To go there you must have much money.

2) Q: What things will you see in America?
A: You see many things there.

3) Q: You see things (but) what would you want to do?
A: You can do many things. You can go for a walk with your friend. You can go to the movies. You can talk with your friends.

4) Q: How many people live in America?
A: Two hundred and fifty million people.

5) Q: Who was the first head of government?
A: The head of government's name was George Washington.

6) Q: How many states is America divided into?
A: It is divided into fifty states.

7) Q: What sort of a thing is Peace Corps:
A: They are Americans who have come to help develop Liberia.

8) Q: What happened to make America united?
A: Before it was united it was divided. Therefore, they united it.

9) Q: What did the first head of state do when he was in office?
A: He was a soldier, he freed the United States.

10) Q: What were the first people called?
A: The first Kwii people were called Pilgrims, the first people were called Indians.

11) Q: How much money does it cost to go to America from Liberia?
A: At today's prices, it costs one thousand dollars.

12) Q: Do you have a wife in America?
A: Yes, my wife is there. OR No, I don't have a wife.

13) Q: Do you have a husband in America?
A: Yes. My husband is in America. OR No, I don't have a husband.

14) Q: What causes America and Russia not to like each other?
A: Both of them want to control the world.

15) Q: What is the reason you want to learn things concerning the Lorma language?
A: Why does a child want to learn things pertaining to his people?

16) Q: What Liberian languages do you speak?
A: I don't know any, this is the first.

17) Q: Why are Liberia and America friends?
A: Because it is good to have friends.

18) Q: How many languages are spoken in America?
A: Most people speak the English language, but in some places, other languages are spoken.

19) Q: How will the Lorma language help you?
A: If I hear Lorma, I will understand Lorma affairs.

20) Q: What is your Lorma name?
A: My Lorma name is Gayflor.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Emphasis

In most languages, there is a device to emphasize or "highlight" one of the items in the sentence. For example, in English any noun can be highlighted by saying it louder than the others. In the following examples, the capitalized word is the one that is said louder.

A1) The man gave the rice to the woman in the market today.
A2) THE MAN gave the rice to the woman in the market today.
A3) The man gave THE RICE to the woman in the market today.
A4) The man gave the rice to THE WOMAN in the market today.
A5) The man gave the rice to the woman in THE MARKET today.
A6) The man gave the rice to the woman in the market TODAY.

More commonly, however, languages achieve emphasis by placing the word to be emphasized at the front of the sentence. Since the subject is normally in this position, the subject, as one would expect, receives the emphasis in a normal sentence. Thus, (A1) and (A2) above are very similar in meaning.

Different languages will find different ways of placing the subject at the head of the sentence. English and French, for example, use an "It is X that..." construction as follows:

B1) It is the man who gave the rice to the woman in the market today.
B2) It is the rice that the man gave to the woman in the market today.
B3) It is to the woman that the man gave the rice in the market today.
B4) It is in the market that the man gave the rice to the woman today.
B5) It is today that the man gave the rice to the woman in the market.

It should also be pointed out that the passive voice is another way of emphasizing the object as the following pairs show.

C1) The man gave the rice to the woman.
C2) The rice was given by the man to the woman.

Lorma does not have a passive and does not use an "It is X that..." construction for emphasis. Rather, Lorma uses an X ka + sentence construction. (Note sometimes Ka, or it's weak form ɣa is written with a long vowel (kaa or ɣaa.) In addition, rather than deleting the noun from the original sentence, the Lorma replaces it with a pronoun (underlined in the following examples). Thus, the form of Lorma emphatics, parallel to the above English emphatics, are given in D below.

D1) Zúnúí mɔ́lɔ́í vèènì ŋázánúí yà záɣáízù zàà.
D2) Zúnúí ɣà, é mɔ́lɔ́í vèènì ŋázánúí yà záɣáízù zàà.
D3) Mɔ́lɔ́í ɣà, zúnúí féénì ŋázánúí yà záɣáízù zàà.
D4) ŋ̲ázánúí ɣà, zúnúí mɔ́lɔ́í vèènì zèyà záɣáízù zàà.
D5) Záɣáízù ɣà, zúnúí mɔ́lɔ́í vèènì ŋázánúí yà zàà.
D6) Záá ɣá, zúnúí mɔ́lɔ́í vèènì ŋázánúí yà záɣáízú.

2.2 Suggestions for Practicing the Emphatic Construction

A) The following sentences are given in their normal, nonemphatic form. Practice forming the emphatic by first taking the subjects of these sentences, then the objects and so forth. Remember, it is better for recognition to precede production. This means that you should have your tutor read the emphasized sentences on the preceding page (and the ones below) until you get a feel for the way things are going, then you should practice producing them.

1) Tíséí é kɔ́lɔ́vɛ́lɛ́wùbɔ́ígíí vɛ̀tɛ̀ní zàyáízù záá.
2) Dógítáí é wɛ́lɛ́ní sééb̀ènúívà sálévɛ́lɛ́ízù.
3) ŋ̲ázánúí é sɛ́ɣɛ́í wùònì pɛ́lɛ́ílà.
4) Yèw̃óínà gè mɔ́kòlùì mínì nà lùmúízù.
5) Zúnúítìɛ̀ té pɛ́lɛ́í lòòní dɔ́bɔ́ízù ŋìnà.
6) Núí w̃óínì gàà lódíé.
7) Núí é gúlíí lèvènì gàà kpéléɣáí.
8) Kálέwúlónúí kálé wúlóní zíɛ́wáláíwù ŋìnà.
9) ŋ̲ázánúí é kálέwópúí ɣèyèànì sápgíízù.
10) Súmóyɛ́ élììnì ɓ̲áángà ŋìnà.

B) With the hlep of your tutor, write additional sentences and practice emphasizing the different nouns in the same way.

C) In addition, even adverbs can be emphasized, as the following example illustrates.

ɛ́ pɛ́lɛ́í lòòní gàà págɔ̀.	He built his house well.
ɛ́ kɛ́ɛ́nì gàà págɔ̀ ɣà, é pɛ́lɛ́í lòòní.	

The emphatic marker ɣà also appears as ka when following strong conditioning nouns.

Másá kà, é pɛ́tɛ́nì záɣáízù zàà.	It was the chief he saw in the market today.

It is quite likely the original meaning of ka ~ ga was 'to see'. That is,the above sentence could have at one time been interpreted as "Look at the chief, the man saw him the market." The form kà ~ gà no longer has such a meaning, and should at this time be considered an emphatic marker.

2.3 Vocabulary: Mental Acts

Set 1

kɔ́ɔ́...to know
gáágàà...to understand
gààyeɛ́...to remember
zèèmá...to forget
fáí...news
gàànàwò...to prove
w̃óí...interesting (same as like)
gáámàè...fact; truth

Set 2

ɣúgààzìɛ̀...to guess
ɣúgààzìɛ̀mà...to conclude; decide
gìvílígà...to doubt
dáávɛ́gá...to believe
bógà X-ma gàà Y...to promise X that Y
bó gàà Y-daa...to confess Y's name

2.4 Vocabulary: Professions

Set 1

kpálágànúí...farmer

sápìsúnùì...shopkeeper

mákítìzììŋàzànúí...market woman

gɔ́mɛ́ntìlììγɛ̀ɛ̀núí...government worker

sálélììγɛ̀ɛ̀núí...nurse

máságìì...mayor/chief

kólúŋáínùì...blacksmith

dúsóí...hunter

Set 2

káléwúlónùì...fisherman

káábɔ́ígíí...carboy

káázíɛ́núí...driver

sóódàsìì...soldier

pódílɔ́ɔ́nùì...merchant

Gálágóówónùì...preacher

dɔ́gítáí, zówéí, zówó...doctor

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Learning Vocabulary

Using the vocabulary introduced in the grammar section, construct three sentences for each one. Try to vary the verbs which you use. Check your sentences with your tutor for correctness. Then practice saying them.

3.2 Composition

Write a composition (20 sentences) on the things that Americans like to do.

3.3 Translation Drill

Write out in an English paragraph (10 sentences) concerning a topic that you would like to say in Lorma. Read them to your tutor to translate. Tape these, and play them again for comprehension. Then ask for any clarifications that you need. Then write the sentences down (dictation exercise) and finally practice saying them before your tutor for correction.

3.4 Emphatic Search

While reviewing the texts that you have had, look for examples of the emphatic sentences. Try to find two examples each of the following:

Subject Emphasis

1. ____

2. ____

Direct Object Emphasis

1. ____

2. ____

Indirect Object Emphasis

1. ____

2. ____

4. VOCABULARY

bógà X-mà gàà Y...to promise X that Y
ɓósúwóí...English
ɓósúyùì...United States
ɓɔ́yé...to free

dáávɛ́gá...to believe
dúsóí...hunter

gááɣàà...to understand
gáámàì...truth
gààmàwò...to prove
gààyɛ̀...to remember
gálágóówónùì...preacher
gìvílígà...to doubt
gɔ́mɛ́ntìlììɣɛ̀ɛ̀núí...government worker
gɔ́mɛ́ntìnùwálámáwúngíí...first president (government-person-big-first)
ɣáléé...how
ɣúgààzìɛ̀...to guess
ɣúgààzìɛ̀mà...to conclude, decide

káábɔ́ígìì...carboy
káázíɛ́núí...driver
kpálágànúí...farmer

Lɔ́ɔ́sɔ̀ɔ̀...Russia
lópówòlòì...child

mákítìzììŋàzànúí...market woman

návólóí...money
názánúí...wife
nɛ̀ɛ̀...be friends (sweet)
númááwúngíí...first people

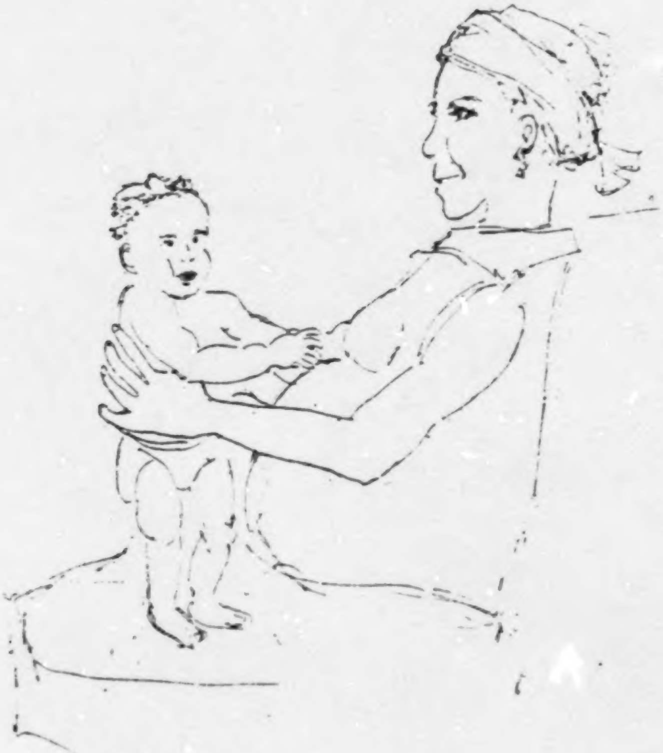
pódílɔ́ɔ́nùì...merchant
póónù...husband

sápìsúnúí...shop keeper
síɛ́zìɛ̀...go for a walk
sálélììɣɛ̀ɛ̀núí...nurse
sɔ́dásì...soldier

táwúsú...thousand

w̃óí...interesting
Wùìtààzùyúí...United States

zèèmá...to forget
zííwóóí...clan/tribal language
zówéí, zówó...doctor (country)



1. TEXTS

1.1 Monolog: Kɔ́ɔ́désáléɓɛ̀tɛ̀váí

Àníí yá gà sééɓénú, yá vàà lɛ̀ w̃óínì ɔ̀lìì sálévɛ̀lɛ̀là yàlìì kɔ́ɔ́désálé ɓɛ̀tɛ̀vèáítìɛ̀ pɔ̀ gàà té sálé ɓɛ̀tɛ́ èválɔ̀. Kɔ́ɔ́dèsáléímàváá wúlóvɛ́ nɔ́ èɣɛ̀ɛ̀ wùìsàlèvááɣávàlè. Dé kɔ́ɔ́nì gàà sééɓé è wùìgììtìɛ̀ zéýá mázíí nɔ̀ è kɔ́ɔ́dègììtìɛ̀ zéýá. Nà wùlú, sééɓémàzìì làmàagɛ̀ zúíwɔ̀lɔ̀kɔ̀lɔ̀má bɔ́gɔ̀ pɛ́. Sééɓétíɛ́ gè kɔ́ɔ́nì gàà tówàà bóígélá kɛ́ mázàléí gééyà. Tɔ́ɔ́ gàà nìì: kɔ́ɔ́lɛ́vìlèì, dɔ́tɔ́zúlábà, wúntábà, kálákùì, kúúzúwúló, kúúzúvɛ́, gáázúlábá, pálázééɓé, évɛ́ɛ́ wúnpílíbà. Nììtìɛ̀ ɣáá tá bóígélá bɔ̀ɔ̀ gàà támáá. Kɛ̀ gà fáátà wósù évílé vélévà sééɓénììtíɛ́ tá nú zòò dá évɛ́ɛ́ vélévà tá nú làbálà. Mámáwùngíí gèw̃óínì gè fáátà wó évílé bà tɔ́ɔ́ gàà kúúzúwúló.

kúúzúwúló ɔ́vɛ̀ɛ̀ nú sòòsú, tówàà tɔ́ zèì gàà èwùùzúvɛ̀vèè. Kɛ̀ ńa ɔ́ɣɛ̀ èɣɛ́ɛ, tówáá wùló zíɛ́nìì màzíínìzù è kpɔ́lézu. Zíɛ́zákpáí táɣáná, àníí nú ɣá kpólé nà, é wòòzú ɣàà wùlò. Nàɣàɣɛ́nà, àníí sálévɛ́lɛ́ lɛ̀ èwòbá yàlíí kɔ̀ɔ̀dézówóítìɛ̀wɔ́ɔ́vɛ̀ gàà té sálé bɛ́tɛ́ évɛ̀ évàlò.

Félékèlé ɣàà gàà kɔ́ɔ́lɛvílè. Kɔ́ɔ́lɛvílèí ɣàà nú zòògà àníí sísílìgíí ɣàa wùzú pɛ́lɛ́nììwú èŋììzúbù, kɔ́ɔ́lévílé ɣàà è zòo nɔ̀ gà ɣèè nɛ́pɛ́. Sísílìgíí táɣánà, tá tílí gàà "ànɔ́fìlììyzìsìlìgìì." Tówáávàá gàà kɔ́ɔ́lɛvílèí, tówáávàá là gàà àníí á èɓɔ̀lénà, tówáá àvàà gàà kɔ́ɔ́lɛvílé.

Séɛ́ɓésáwákèlé ɣàà gàà páláí. Pálázéɛ́ɓé ɣàà nú zòò ɣéétà gàà kpéléɣáí ɣàà nú sàɣà nà. Kpéláɣáí lɛ̀ ɣɛ̀ gà lááni̇̀, ɔ́ɔ́ nú zàɣà kɛ̀ní àníí yà tííɣɛ̀ɛ̀zúlà. Ná ɣá á kɛ́ é nú zàɣà. Àníí yà tííɣɛ̀ɛ̀zú gàà kpéléɣáí éyɛ́sù é zàɣà tówáá áváá gàà pálázéɛ́ɓè. Kɔ̀ɔ̀dèsáléɓɛ́tɛ́véítìɛ̀vá, tá zóó té túúfé wúló té kízíí, té pɛ́ɛ́vàvàláí ɣà gàà kɛ́ɛ́vààmá gàà évàlò. Tɔ́ɔ́ ɣɛ̀ té nàà ɣɛ́, áníí pálá, wúndíívɛ̀, tá dɛ̀ tá dúúlú gàà zíɛ́ɓádíí. Zíɛ́ɓádííníí ɣàà à kɛ́ ŋámáízù lévé é kɛ́ páláí zùwóígè zàà.

Vélé ɣáá nàà, kɔ́ɔ́dégíítíɛ́ tá sáléí ɓɛ̀tɛ́ là.

Breakdown: Kɔ́ɔ́désáléɓɛ̀tɛ̀váí...Making Country Medicine

1. Àníí yá gà séébénú, yá vàà lɛ̀ w̃óínì ɔ̀lìì sálévɛ̀lɛ̀là yàlìì kɔ́ɔ́désáléɓɛ̀tɛ̀vèáítìɛ̀ pɔ̀ gàà té sálé ɓɛ̀tɛ́ èválò.

   If you are a sick person, and you do not want to go to the hospital, you will go to the country medicine makers who will make medicine to heal you.

   séébénú...sick person
   kɔ́ɔ́dé...country
   sálé...medicine
   ɓɛ̀tɛ̀...make (from kpɛ́tɛ́)
   vèá...from bea...people
   pɔ̀...to
   válò, báló...get well

2. Kɔ́ɔ́dèsáléímàváá wúlóvɛ́ nɔ́ èγɛ̀ɛ̀ wùìsàlèvááγávàlè.
   Country medicine is just like the Kwi medicine.

   màváá...business (from faa)
   wúlóvɛ́ nɔ́...be the same as
   vááγàvàlè...business

3. Dé kɔ́ɔ́nì gàà séébé è wùìgììtìɛ̀ zéyá mázíí nɔ̀ è kɔ́ɔ́dègììtìɛ̀ zéyá.
   We know the sickness that the Kwi people have, is the same kind that the country people have.

   kɔ́ɔ́...to know
   zéyá...have
   mázíí...kind
   nɔ̀...one, only

4. Nà wùlú, sééɓémàzìì làmàagɛ̀ zúíwɔ̀lɔ̀kɔ̀lɔ̀má bɔ́gɔ̀ pɛ́.
   Now, there are many different kinds of sickness all around everywhere.
   wùlú...
   wɔ̀lɔ̀kɔ̀lɔ̀má...around
   bɔ́gɔ̀ pɛ́...and all

5. Séébétíɛ́ gè kɔ́ɔ́nì gàà tówàà bóígélá kɛ́ mázàléí gééyà.
Sicknesses (diseases) I know, they can affect us, and the medicine we have.
bóígélá...effect us
mázàléí...medicine
gééyà...we have (literally in our hand)

6. Tɔ́ɔ́ gàà nìì: Kɔ́ɔ́lɛ́vìlèì, dɔ́tɔ́zúlábà, wúntábà, kálákùì, kúúzúwúló, kúúzúvɛ́, gáázúlábá, pálázééɓé évɛ́ɛ́ wúnpílíbà.
It is this: malaria (fever) body pain, headache, stomach pain, diarrhea, menstrual pains, eye pain, wounds and vomiting.
kɔ́ɔ́lɛ́vìlèì...malaria, fever
dɔ́tɔ́zúlábà...body pain   taba = pain
wúntábà...head ache
kálákùì...stomach pain
kúúzúwúló...runny belly
kúúzúvɛ́...menstrual cramps
gáázúlábá.-.eye pain
páláí...wound
wúnpílí...vomiting

7. Nììtìɛ̀ ɣáá tá bóígélá bɔ̀ɔ̀ gàà támáá.
These are the ones that can affect you very much.

8. Kɛ̀ gà fáátà wósù évílé vélévà sééɓénììtíɛ́ tá nú zòò dá évɛ́ɛ́ vélévà tá nú làbálà.
I will talk about how people catch them before how they hurt people.
fáátà...matter
wósù...talk
é vílé X-ba...concerning
vélé...how
zòo...catch

9. Mámáwùngíí gèw̃óínì gè fáátà wó évílébà tɔ́ɔ́ gàà kúúzúwúló.
The first that I want to talk about is diarrhea.
mámáwùngíí...the first

10. Kúúzúwúlɔ́í ɔ́vɛ̀ɛ̀ nú sòòsú, tówàà tɔ́ zèì gàà èwùùzúvɛ̀vèè.
Before diarrhea can really catch a person, it will begin with stomach pains.
ɔ̀vɛ̀ɛ̀...before

11. Kɛ̀ ná ɔ́γɛ̀ èγɛ́ɛ́, tówáá wùló zíɛ́nìì, màzííníìzù è kpɔ́lézù.
Before that, it will come from the water, the kind that you drink.
kɛ̀ ná ɔ́γɛ̀ èγɛ́ɛ...before that happens
wùló...come from
kpɔ́lé...drink

12. Zíɛ́zákpáí, táγáná, àníí nú γá kpólé nà, è wòòzú γàà wùlò.
River water, if a person drinks there, his stomach will run.
zíɛ́zákpáí...river (running) water
wòòzú...stomach
wùlò...run   kulo...come out
zákpáí...to run, move

13. Nàγàγɛ́nà, àníí sálévɛ́lɛ́ lɛ̀ èwòbá yàlíí kɔ̀ɔ̀dézówóítìɛ̀wɔ́ɔ́vɛ̀ gàà té sálé ɓɛ́tɛ́ évɛ̀ évàlò.
Then, if a hospital is not near, you will go to the country doctors so that they can make medicine for you to get well.
wòbá...near
wɔ́ɔ́vɛ̀...place
évɛ̀...for you

14. Félékèlé γàà gàà kɔ́ɔ́lɛ́vílè.
The second item is fever (malaria).

15. Kɔ́ɔ́lɛ́vílei γàà nú zòògà àníí sísílìgíí γàa wùzú pɛ́lɛ́nììwú èŋììzúbù,
kɔ́ɔ́lévílé γàà è zòo, nɔ̀ gà γèè nɛ́pɛ́.
Fever catches people when mosquitoes come in our house while you are sleeping, (but) the fever can catch you any time.
sísílìgíí...mosquito
nìì...marks relative clause
ŋììzúbù...sleeping (in)

16. Sísílìgíí táɣánà, tá tìlì gáa"ànɔ́fìlììyzìsìlìgìì."
These mosquitoes are called anopheles mosquitoes.
táɣánà.....sentence connector = then (usually)
tílí...call it

17. Tówááiváá gàà kɔ́ɔ́lɛ́víléí, tówááváá là gàà àníí á èbɔ̀lénà, tówáá ávàà gàà kɔ́ɔ́lɛ́vílé.
It brings malaria, if when it comes, it sucks you, it will bring malaria.
ɓɔ̀lé...drink, suck
váá gàà X...bring

18. Séébésáwákèlé ɣàà gàà páláí.
The third sickness is the wound.

19. Pálázééɓé ɣàà nú zòò ɣéétà gàà kpéléɣáí ɣàà nú sàɣà nà.
A wound catches people when they are cutting with a cutlass.
kpéléɣáí...cutlass
ɣéétà...time (when)
sàɣà...cut

20. Kpéláɣáí lɛ̀ ɣɛ̀ gà láánì, ɔ́ɔ́ nú zàɣà kɛ̀ní àníí yà tííɣɛ̀ɛ̀zúlà.
A cutlass does not cut some by lying down, but if you are doing work with it, then someone can get cut.
láánì...lying down
tííɣɛ̀ɛ̀...do work

21. Ná ɣá á kɛ́ é nú zàɣà.
This when it can cut someone.
ná ɣá...that is when, why

22. Àníí yà tííɣɛ̀ɛ̀zú gàà kpéléɣáí éyɛ́sù é zàɣà tówáá áváa gàà pálázééɓɛ̀.
If you are working with a cutlass until (it) cuts you, it will give you a wound.
éyɛ́sù...until

23. Kɔ̀ɔ̀dèsáléɓɛ́tɛ́véítìɛ̀vá, tá zóó té túúfé wúló té kízíí, té pɛ́ɛ́vàvàláí ɣà gàà kɛ́ɛ́vààmá gàà é vàlò.
For country doctors, they are able to pick a leaf and rub it and put it on your wound in order for you to get well.
túúfé...leaf

24. Tɔ́ɔ́ ɣɛ̀ té nàà ɣɛ́ɛ́, áníí pálá, wúndíívɛ̀, tá dɛ̀ tá dúúlú gàà zíɛ́ɓádíí.
Before they do that, if your wound is fresh, they first splash it with hot water.
tɔ́ɔ́ ɣɛ̀ té nàà ɣɛ́ɛ́...before they do that
wúndíí...fresh
dɛ̀...first
dúúlú...to hit, splash
zíɛ́...water   zíɛ́ɓádí...hot water

25. Zíɛ́ɓádííníí ɣàà à kɛ́ ŋámáízù lévé é kɛ́ páláí zùwóígè zàà.
This hot water makes the blood to stop and makes the wound to heal now.
ŋámá...blood .
lévé...from teve...stop, cut
zùwóí...heal

26. Vélé ɣáá nàà, kɔ́ɔ́dégíítíɛ́ tá sáléí ɓɛ̀tɛ́ là.
This is how the country (people) they make medicine.
vélé...way, how

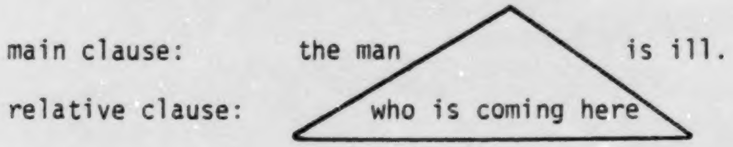
2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Relative Clauses

Relative clauses are sentences which are used to provide more detail about a noun in another sentence, whether subject, object or object of a positional. Below are some examples from English in which the relative clauses are underlined, and in which the relative pronoun is underlined twice.

1.	Subject:	The man who is coming here is ill. The man whom you know is ill.
2.	Object:	I like the man who is coming here. I like the man whom you know.
3.	Indirect Object:	Give it to the man who is coming here. Give it to the man whom you know.
4.	Object of Prep.:	I am going to the town that has a lake. I am going to the town that you know.

The English relative clause is inserted directly following the noun which it modifies and thereby can interrupt the flow of the main clause.



Because the relative clause is in a sense below the main clause it is called subordinate, or embedded.

As opposed to subordination, Lorma modifications also use coordination (sentences on the same level). For example the sentence in (1) above can be expressed as a coordinate sentence (e.g. below).

The man is coming here; the man is ill.

While these sentences have clear relative meanings in Lorma, they are structurally coordinate and for this reason, in the following discussion they are called "pseudorelatives" or false relatives.

2.2 Pseudorelative Clauses

The problem is that these sentences as they stand will put an entire sentence before the verb, as part of the object, something which is not good Lorma. For example:

Gè zúnúínìì é mɔ́lɔ́í ɣéyànì vɛ́tɛ̀nì.	I saw the man who bought the rice.

There are two ways to make this sentence acceptable. The first is to emphasize the object and thereby putting it in a subject position as in the following examples:

1.	Mɔ́lɔ́íníí é géyá, tɔ́ɔ́ gílízù sáá.	This rice, he bought it, he is cooking it now.
2.	Zúnúínìì ɣàà é mɔ́lɔ́í ɣéyánì, gè pɛ́tɛ̀nì.	This man, he bought rice, I see him.

The alternative is to postpone the modifying clause until after the main sentence.

1.	Gè mɔ́lɔ́ínìì ɣèyànì tɔ́ɔ́ gìlìzú sàà.	I bought this rice, he is cooking it now. (I bought the rice that he is cooking.)
2.	Gè zúnúínìì vɛ̀tɛ̀ní, é mɔ́lɔ́ ɣéyánì.	I see this man, he bought rice. (I see the man who bought rice.)
3.	Gè zúnúínìì vɛ̀tɛ̀ní, é váánì gàà lópóíníí, é mɔ́lɔ́í ɣèyà.	

Those noun phrases which are the objects of postpositions are dealt with in the same way.

1.	Gè wɛ́lɛ́nì zúnúíníívà, é mɔ́lɔ́ ɣèyànì.	I saw this man, he bought the rice. (I saw the man who bought the rice.)

2.3 Constructing Pseudorelatives

First note the following examples:

1. Návólóí è fénì zèyà, tɔ́ɔ́ téévéí mà.
2. Návólóí ɣàà, è fénì zèyà, tɔ́ɔ́ téévéí mà.
3. Návólóínìì, è féní zèyà, tɔ́ɔ́ téévéí mà.
4. Návólóínìì ɣàà, è fénì zèyà, tɔ́ɔ́ téévéí mà.

The money which you gave me is on the table.

All of the above sentences are paraphrases, that is they have the same meaning. While the meaning of the relative relationship is there it is not as clear as the others. The use of níí 'this' however serves to sharpen the distinction. Note how literal readings of sentences (1) and (4) help to show this distinction.

1. The money you gave it to me, it is on the table.
4. THIS MONEY, you gave it to me, it is on the table.

(It could well be that the use of the English word that and the sister of this could have arisen in a similar way.)

It is also important to note that the construction of pseudorelatives in Lorma is different for subjects and objects.

2.4 Subject Pseudorelatives.

The construction of subject pseudorelatives is straight-forward for it involves simply stringing one sentence after the other, ideally adding the demonstrative nii to the subject. Below are some examples.

The man who went to Gbarnga wants to see you.
Zúnúínìì, élììní ɓángà éw̃ɔ́íní é èvɛ̀tɛ̀.

The man whom you saw, wants to go to Gbarnga.
Zúnúínìì ɣàà, é èvɛ̀tɛ̀, éw̃ɔ́íní élìì ɓángà.

2.5 Object Pseudorelatives

Object pseudorelatives, such as the following must be recast because in their present forms they cannot be converted to a Lorma relative clause:

1. You bought the rice that is cooking now.
   TO: You bought this rice; it is cooking now.

2. I saw the man who bought the rice.
   TO: I saw this man; he bought the rice.

3. I saw the man who asked the boy to bring the rice.
   TO: I saw these men; they ask this boy that he come with the rice.

2.6 Suggestions for the Study of Relative Clauses

A. Put the following English relative clauses into Lorma:

1. Subject Clauses.

   a. The man who is coming here is my brother.
   b. The woman who is buying rice teaches school.
   c. The doctor who is sitting at that table will see you now.
   d. The water that you drank will make you sick.
   e. The oil that country people make is good.
   f. The farmer that wounded himself with his cutlass will get better.
   g. The chicken that you killed is in the soup.

2. Ojbect Clauses.

   a. Do you see the man who is coming?
   b. The woman is buying rice that comes from America.
   c. I know the doctor who is sitting at that table.
   d. He will give you some water that you can drink.
   e. He bought a radio that they made in America.
   f. Did you buy the cloth that was from Guinea?
   g. He found the man that he was looking for.
   h. He built a house that has no windows.

3. Object of Positional Clauses.

   a. He lives in a house that I built.
   b. He said it to the man who is sitting over there.
   c. He picked it from a tree that has large leaves.
   d. He cut it with the cutlass that I gave to him.
   e. He brought the water which they boiled (is boiled).
   f. He saw the man sitting in the corner (use wɛlɛ).
   g. He took it from the child who is crying.

B. Pseudorelatives and Compounds

This exercise is a good way to see the relationship between pseudorelatives and compounds. In these languages long compounds are frequently used in place of relative clauses. With the help of your tutor, put the following into Lorma:

1. A person who catches fish is a fisherman.
2. A person who does farm work is a farm worker.
3. A house which is for books is a school.
4. A boy who goes to school is a school boy.
5. Things which come from a tree are called fruit.
6. A house for medicine is a hospital.
7. A cup for fish is a fish cup.
8. A person who repairs radios is a radio repairman.

C. Only your imagination can limit you from continuing the above drill.

D. Make a list of ten sentences involving relative clauses that you would find useful in your daily activities. Put them into Lorma with the help of your tutor and learn them.

2.7 Where Clauses

Where clauses, such as "he told me where he put the money," require a different form from the standard modifying clauses discussed above. At the heart of this construction is the word vɛ̀ɛ̀ meaning 'where' and knowing that, where clauses fall nicely into line. Below are some examples:

é bónì mà vɛ̀ɛ̀ é návóléí wùùní nà.
he said to me where he money put-ed there.
He told me where to put the money.

Vɛ̀ɛ̀ ɣáá gèw̃óínì gèlìì nà.
here is I want I go there
This is where I want to go.

Gèw̃óínì gèlìì vɛ̀ɛ̀ è wúmɔ́nùì vɛ́tɛ́ní nà.
I want I go where you thief saw there
I want to go to where you saw the thief.

The one thing to note in this construction, is that the location is repeated in the second clause as locative pronoun na there (underlined in the above examples).

It is also possible to express this where notion in another way, as in the following example:

é nápɛ́lɛ́ílà lɛ́nì gáázù.
he his house place showed eye-in
He showed his house site to me. (He showed me where his house is).

2.8 Suggestions for Studying Where Clauses:

With the help of your tutor, put the following sentences into Lorma:

a. This is where I lost my key.
b. I want to stop where the table market is.
c. He knows where you take the garbage.
d. He knows where you can get clean drinking water.
e. Do you know where I can find some rice?
f. I want to go where I can get warm.
g. Show me where your house is.
h. Where does the wife keep the rice?

2.9 Vocabulary: Senses

Set 1

wɛ́lɛ́ X-bà...see (far)
pɛ́tɛ̀...look at (near)
fóló...bright, to shine
mààníínígììi...shadow
kpídívɛ̀...dark

ŋɛ́ní mánííínígìì, pítɛ̀ì...picture
gáázú wɛ́lɛ́núí...blind person
náwódúvɛ̀...to illuminate (clear)
lábúí,ɣáázù...light the lantern

Set 2

mɛ́ní, góóímɛ́ní...to hear
also mɛ́lí
tíígì...sound
zɔ̀ɔ̀gì...noise
nááɣɛ̀bù...quiet

góóí...song
góívólénùì...deaf person
góóílóó...to sing
ɛ́lɛ́bóí...mute person (he can't talk)

Set 3

yéívóń X-ba...to feel
vóó X-ba...to touch
kɔ́n...to taste
kɔ́ngìì...flavor
kɔ́nmɛ̀nì...to smell (hear smell)

kɔ́ngìì...odor
kpódááɣɛ...bitter
nɛ́ɛ́...sweet
zìgàléíɓɔ̀lè...to smoke

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Relative Search

In the readings which you have already studied, there are a number of (pseudo-) relative clauses. Review these texts and collect ten such relatives and write them in the space provided.

a. ____

b. ____

c. ____

d. ____

e. ____

f. ____

g. ____

h. ____

i. ____

j. ____

3.2 A Picture Drill

Take a picture from a magazine, your photo album or textbook. Use it to either ask questions to your tutor, to practice relative clauses, to have your tutor tell you about the picture or as a basis for a conversation.

3.3 Composition

Write a composition on the topic of preventive medicine.

3.4 Vocabulary

Use the vocabulary items (2.8) to increase your vocabulary.

4. VOCABULARY

béá, vèà...people (often used as plural
bóílá...affect us
bɔ̀ɔ̀...very

ɗɔ́tɔ́zúlábà...body pain
dúúlú...to splash

évílé X-bà...concerning
ɛ́lɛ́bóí...mute person (he can't talk)

félékèlé...second one
fóló...to be bright

gáázúlábá...eye pain
gáázúwɛ́lɛ́núí...blind person
góóí...song
góívólénùì...deaf person
góóílóó...to sing (build song)

kálákùì...stomach pain
kóózúwúló...runny belly
kɔ́lɔ́kɔ́lɔ́ma bɔ̀gɔ́ pɛ́...all around
kɔ́ngìì...flavor
kɔ́ngìì...odor
kɔ́nmɛ̀nì...to smell (to hear-smell)
kɔ́ɔ́lɛ́vìlèì...malaria, fever
kpódáá (vɛ̀)...to be bitter

lábóí...lantern
lábóíɣáázà...light the lantern

mààníínígìì...shadow
màváí...business (same as fáá)

nááɣɛ̀bù...quiet
náwódú (vɛ)...to illuminate, clear
ŋámáí...blood
ŋɛ́nímááníínígìì...picture

páláí...wound
pítɛ̀ì...picture

sísílìgíí...mosquito

tíígì...sound
túúféí...leaf (sp)

vón X-bá...to touch X

wɛ́lɛ́ X ba...see (far)
wòbá...near
wɔ́ɔ́vɛ̀...place
wúndíí...fresh
wúnpílí...to vomit
wúntábà...headache

yéívón X-ba...to feel X

záɣá...bygone, historic
zákpá...to run, move
zéyá...hand (be in X's hand - to have)
zìgàléíɓɔ̀lè...to smoke (drink cigarette)
zóó...to catch an illness
zɔ̀ɔ̀gìì...noise
zùwóí...heal

1. TEXTS

1.1 Monolog: Fáawɔ̀lɔ̀zàɣàgíí

Fáawɔ̀lɔ̀zàɣàgíínìì vílégɛ̀ zúnùfélégɔ̀ìtìɛ̀vá. Zúnúfélégɔ́ítìɛ ɣà, té ɣɛ̀ní nà, tɔ́ɔ́ gɛ̀ zòìmà Kɛ́ɣɛ́ɛ́ té gɛ́ gìlágììmà Fííbɛɛ̀. Kɛ́ɣɛ́ɛ́ bɔ̀gá Víbɛ̀ɛ̀ tɛ́lɛ́ ŋɛ́nífáá ɣáɣáá ŋétéá évílé bútíívààvá, éwúló dámííbòfáá wùlù. Táávàgíí téɣɛ̀ní sù, Wùìfàìbòìyáí gɛ́ɛ́ nà gàà kávélétéégɔ̀. Àníí zéémáí, ɔ́ núífèlègɔ́ínììtìɛ̀ kúló nà gàà télìì gàà wùìkàsòì, tɛ́lɛ́ bègáá zóó ná ɣà ɓɔ̀vɛ̀láálé té vìbɛ́gɛ̀ é lévé kɛ́ɛ́zùvà. Náváámá, táámáságìì bónì zéémáímà gàà núúfèlègɔ́ínììtìɛ̀, té wúló táívá kɛ́ɛ́vààmá télììzú gáázìè. Núúfèlègɔ́ínììtìɛ̀và, téw̃óí yáígááyíí gàà kávélétéégɔ̀. Té ɣááɓàànì télìì dɔ́ɓɔ́ízù gàà té tááwúu nà bɔ́ɔ́vàmà. Téí télììní dɔ́ɓɔ́ízù Kɛ́ɣɛ́ ɣààɓaanì é pɛ́lɛ́ lóógà éɣɛ́ bù. Kɔ́náfèlègɔ̀ lévénì, é bóí gààzàɣànì gàà télìì táínììzù té ɣɛ̀ní nà.

Té félégɔ̀pɛ́ té vààní ɓù gàà télíí nà. Téí télììní táínììzú Kɛγɛ γá ŋázánù zóónì gàà w̃óí kɛ Fííbɛ́ɛ́ lɛ̀ ŋɛní ŋázánú zóónì gàa w̃óí éyɛsú télìì zíɛgíí gàà télìì téwòtáizù. Kɛγɛvà, éllìní gàà ŋázáí vɛ̀ɛ̀ té γɛ̀ní zéínì nà. Kɛγɛ bɔ̀gá ŋázáí té dúúlàmáá máázɔ̀lɔ̀wóní gàà vììkɛ́. Kɛ̀ Fííbɛ̀ɛ̀ kpɛ́nìγìgììzù gàà é kɛγɛ́ɛ́ vàà bɔ̀ɔ̀tí. Nàmà, é zéγéí lèvènì nápɛlɛlàvèlèìzù. é ŋáníγ̃òγ̃óγà wúú sù gàà níí á nú vàà, kɛívààmá àníí Kɛγɛ γà ná vààzú pɔ́vɛ̀ɛ̀ é lóózú ɛ́záá. Náγá Fííbɛ́ɛ́ dévénì gígíízù gàà é kɛ́ gàà bóí. Téí é γɛ̀ní gàà kpɔ́kɔ́nà, Fííbɛ́ɛ́ Kɛ́γɛ́ lílínì nápɛ́lɛ́là. Kɛ́ Kɛ́γɛ́ŋàzùì bónì má gàa é mɛ́lɛ́ lìì nà. Kɛ́γɛ́ γɛ̀ má bɔ̀láívɛ́, àníí á tììlì nà, gàlìì nà. Téí éγɛ̀ní lììzú nà, élóóní zéγézù ézáá. Nìì kɛ́nì, Kɛ́γɛ́ŋázáí bɔ̀gá déítìɛ̀, té máw̃òì gàà támàà. Kɛ́γɛ́ŋázáí lììní é kúló zéγéízù súbùnà éváá là gá kɛ́ɛ́vààmá té dóówù. Téí té Kɛ́gɛ́máwómáí láánì kótáíwù, lópáítìɛ̀, tìɛ̀ sàà kpéélóó. Nììγà ékɛ́, dá gɛ̀ lópóímà yà Kɛ́gɛ́wɔ́lɔ́í wò Ɓɔ́vɛ̀láálè, Kɛ́γɛ́wɔ́lɔ́ ézááni, tɔ́wàà dɛ́ té mááwɔ̀lɔ̀ì wòsú nɔ́kpɛ̀.

Breakdown: Fááwɔ̀lɔ̀zàɣàgíí...An Old Story

1. Fááwɔ̀lɔ̀zàɣàgíínìì vílégɛ̀ zúnùfélégɔ̀ì tìɛ̀vá.

This old story concerns two men.

Fáá...matter
wɔ́lɔ́, pɔ́lɔ́...old
záɣá...bygone
vílégɛ̀...concerns

2. Zúnúfèlègɔ́ítìɛ̀ ɣà, té ɣɛ̀ní nà, tɔ́ɔ́ gɛ̀ zòìmà Kɛ́ɣɛ́ɛ́, té gɛ́ gìlágììmà Fííbɛ̀ɛ̀.

The two men who were there, the other was called Lazy and the first was called Careless.

zóí...other
tɔ́ɔ́ gɛ̀ X-ma...they call X
Kɛ́ɣɛ́ɛ́...Lazy
Fííbɛ̀ɛ̀...Careless

3. Kɛ́gɛ́ɛ́ bɔ̀gá Víbɛ̀ɛ̀ tɛ́lɛ́ ŋɛ́nífáá ɣàɣáá ŋétéá évílé bútíívààvá, éwúló dámííbòfááwùlù.

Lazy and Careless could not understand any earthly matters pertaining to work business in this world other than eating.

ŋɛ́ní...thing
gáɣáá...understand
bútíívàà...work business
ŋétéá...world, earth, ground
wùlù...behind, beyond
dámííbò...eat, food

4. Táávàgíí téɣɛ̀ní sù, Wùìfàìbòìyáí gɛ́ɛ́ nà gàà kávélétéégɔ̀.

In the town that they were in, Kwi business was extremely rough.

Wùìfàì...Kwi business
bòìyáí gɛ́ɛ́...be difficult (literally: do rub)
kávélétéégɔ̀...very much

5. Àníí zéémáí, ɔ́ núífèlègɔ́ínììtìɛ̀ kúló nà gàà télìì gàà wùìkàsòì, tɛ́lɛ́
bèɡáá zóó ná ɣà ɓɔ́vɛ̀láálé té vìbɛ́gɛ̀ é lévé kɛ́ɛ́zùvà.
If the head man appointed these two people to carry some Kwi loads,
they were not able to do it because they were too lazy for anything.
zéémáí...head man
gúló...appoint
bègáá zóó...able (begaa is used with negatives)

6. Náváámá, táámáságìì bónì zéémáímà gàà núúfèlègɔ́ínììtìɛ, té wúló
táívà kɛ́ɛ́vààmá télììzú gáázìè.
For this reason, the town chief told the headman that these two
people should leave town in order to go and look (for a place to live).
náváámá...for this reason
táámáságìì...town chief
wúló, kúló...come out (in this context, banish)

7. Núúfèlègɔ́ínììtìɛ̀và, téw̃óí yáígááyíí gàà kávélétéégɔ̀.
These two people, they loved each other very much.
yáígááyíí...each other

8. Té ɣááɓààní télìì dɔ́ɓɔ́ízù gàà té tááwúú nà bɔ́ɔ́vàmà.
They tried to go into the bush to build a town for themselves.
ɣááɓàà, gááɓáá...try
dɔ́ɓɔ́í...bush
wúú, púú...put (in this context, build)
bɔ́ɔ́vàmà...for themselves

9. Téí télììní dɔ́ɓɔ́ízù Kɛ́ɣɛ́ ɣààɓàanì é pɛ́lɛ́ lóógà éɣɛ́ bù.
When they went to the bush, Lazy tried to build a house to live in.
lóó, tóó...to build
éɣɛ́ bù...he is in it

10. Kɔ́náfèlègɔ̀ lévénì, é bóí ɣàzàà ɣànì gàà télìì táínììzù té ɣɛ̀ní nà.
After the two years had passed, he asked his friend to go to the
town that they were in (formerly).
kóná...year

11. Téfélégɔ̀pɛ́ tévààní bù gàà téííí nà.
Both of them agreed to go there.
téfélégɔ̀pɛ́...both (they-two-all)
vàà X-bu...agree to X

12. Téí télììní táínììzú Kɛ́γɛ́ γá ŋázánù zóónì gàà w̃óí, kɛ̀ Fííbɛ́ɛ́ lɛ̀ ŋɛ̀ní ŋázánú zóóní gàa w̃óí éyɛ́sú télìì zíɛ́gìì zììtí gàà télìì téwótáízù.
When they went in town, Lazy found a woman to love, but Careless had not found a woman to love up to the time they were getting ready to go to their homes.
zítí...reach
zóó...catch

13. Kɛ́γɛ́và, é lììní gàà ŋázáí vɛ̀ɛ̀ té γɛ̀ní zéínì nà.
As for Lazy, he went with his wife to where they were living.
và...as for
vɛ̀ɛ̀...place, where
zéínì...sitting (in this context, living)

14. Kɛ́γɛ́ bɔ̀gá ŋázáí té dúúlàmáá máázɔ̀lɔ̀wóní gàà vììkɛ́.
Lazy and his wife got many children quickly.
dúú...child
máázɔ̀lɔ̀wó...to obtain
vììkɛ́...quick

15. Kɛ̀ Fííbɛ̀ɛ̀ kpɛ́nìγìgììzù gàà é Kɛ́yɛ́ɛ́ vàà bɔ̀ɔ̀tí.
But Careless, made up his mind that he would truly kill Lazy.
kpɛ́nìγìgìì...decide
vàà, fáá...kill
bɔ̀ɔ̀tí...truly

16. Nàmà, é zéγéí lèvènì nápɛ́lɛ́làvèlèìzù.
For this, he dug a hole in the road (leading to) his house.
nàmà...for this
zéγéí...hole
lèvè...to dig, cut

17. é̱ ŋáníỹóỹóγà wúú sù gàà níí á nu vàà, kɛ́vààmá àníí Kɛ́γɛ́ γà ná vààzú pɔ́vɛ̀ɛ̀ é lóózu ézáá.
He put bad things in it so that it would kill someone, thus if Lazy would come he would fall in it and die.
ŋáníỹóỹóγà...bad-things
pɔ́vɛ̀ɛ̀...his own place

18. Náγà Fííbɛ́ɛ́ dévénì gígíízù gàà é kɛ́ gàà bóí
Then Careless decided that he would see his friend.
dévénì...decided
gígíí...mind

19. Téí é γɛ̀ní gàà kpɔ́kɔ́nà, Fííbɛ́ɛ́ Kɛ́γɛ́ lílínì nápɛ́lɛ́là.
When it was evening, Careless called Lazy to his house.
lílí, tílí...to call

20. Kɛ́ Kɛ́γɛ́ŋàzùì bónì má gàa é mɛ́lɛ́ lìì nà.
But Lazy's wife told him he should not to go there.
bo X-ma...to tell X
mɛ́lɛ́...shouldn't

21. Kɛ́γɛ́ γɛ̀ má bɔ̀láívɛ́, àníí á tìlì nà, gàlìì nà.
Lazy said to her, he is my friend, if he calls me, I will go.
bɔ̀láívɛ̀...(he is) my friend

22. Téí éγɛ̀ní lììzú nà, élóóní zéγézù ézáá.
When he was going there, he fell in the hold and died.

23. Nìì kɛ́nì, Kɛ́γɛ́ŋázáí bɔ̀gá déítìɛ̀, té máw̃òì gàà támàà.
Now Lazy's wife and children loved him very much.

24. Kɛ́γɛ́ŋázáí lììní é kúló zéγéízù, súɓùnà éváá là gá kɛ́ɛ́vààmá té dóówù.
Lazy's wife went and removed him from the hold; in the morning, she brought him in order to bury him.
éváá lạ̀ gá...brought him for them
dóówù...bury

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25. Téí té Kɛ́gɛ́máwómáí láánì kótáíwù, lópáítìè, tìɛ sàà kpéélóó.
When they laid Lazy's corpse in the kitchen, the children began to cry.
láánì...laid
máwómáí...corpse
kpéélóó...cry

26. Nììγà ékɛ́, dá gɛ̀ lópóímà yà Kɛ́γɛ́wɔ́lɔ́í wò ɓɔ́vɛ̀lááIè, Kɛ́γɛ́wɔ́lɔ́ ézáání, tɔ́wàà dɛ́ té mááwɔ̀lɔ̀i wòsú nɔ́kpɛ́.
This is the reason we say to children, you're crying for Lazy because old Lazy died, yet and they still crying for him.
wɔ́lɔ́í...cry (noun)
wò, bó...say
dɛ́...yet
nɔ́kpɛ́...still

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Verb Phrase Complements

The term "complement" refers to a phrase or a clause that is not the subject of the sentence and which completes or complements the verb. In this section, a special type of verbal complement is introduced, one that is a full sentence in itself.

In English, there are a number of verbs which typically take sentential (sentence) complements. A partial list is given below:

1.	know	I know that you will come.
2.	see	I see that you have a lot of money.
3.	hear	I heard that he will come tomorrow.
4.	understand	I understand that he will go.
5.	urge	I urge you to attend.
6.	tell	I told him to go.
7.	make	I made them go.
8.	want	I wanted him to go.

The English examples show two types of sentential complements:

a) those which are full sentences: 1-4,

b) those which are not: 5-8.

Unlike the first four sentences, the second set of sentences contain a complement which is like a sentence, but it is not. In sentence (8) for example, the sentence is analyzed as follows:

I	want	him	to go.
subj.	verb	obj.	infinitive

However, if we examine the sentence in terms of meaning, rather than grammatical form, we see that the object of the verb want, him, is also semantically the subject of the infinitive to go.

The Lorma verb want: W̃oi unlike the English verb; want, follows the semantic structure rather than the syntactic structure of English. That is the syntactic structure (word order) of Lorma is much closer to its meaning than the corresponding English structure as the following example illustrates.

Gè w̃óínì gàà é lìì.
I want that he goes = I want him to go.

In these structures, the two sentences are separated by the particle *gàà* which has a number of meanings, the most basic being "with" though in this situation "that" appears to be the best translation.

Below are some examples:

1.	Gè kɔ́ɔ́ní gàà tɔ́ɔ́ vààzú.	I know that he will come.
2.	Gè kɔ́ɔ́ní gàà évààní.	I know that he came.
3.	Gè kɔ́ɔ́ní gàà tɔ́wàà váá.	I know that he will come.
4.	*é* bónì gàà é kɔ́ɔ́nì.	He said that you know him.
5.	*é* bónì gàà yà vààzú.	He said that you are coming.
6.	*é* bónì gàà ɛ̀lɛ̀ váázù.	He said that he isn't coming.
7.	*é* bɔ́nì gàà ɛ̀lɛ̀ váánì.	He said that he didn't come.
8.	*é* bɔ́nì gàà gèvàà.	He said I should come.
9.	*é* bɔ́nì témá gàà té kɔ́lɔ́ lódò.	He told them to read a book.
10.	*é* bɔ́nì má gàà é kɔ́lɔ́ lòdò.	He told him to read a book.
11.	*é* pɛ́tɛ̀ní gíɛ́ kɔ́lɔ́ lódó.	He saw me reading a book.
12.	*é* té vɛ́tɛ̀ní *tíɛ́* kóló lódó.	He saw them reading a book.

NOTE: In the last two sentences, the *gaa* + pronoun have been contracted to the short form. This situation is very similar to the English use of *him* in this construction as discussed above.

In English, when the subject of the second sentence is the same as the subject in the first, the second pronoun is omitted. In Lorma, on the other hand, it is retained.

Gèw̃óínì gàà gè líí.
I want that I go.
I want to go.

2.2 Suggestions for Studying Sentence Complements

A) Using the list of preceding sentences, practice them until you feel comfortable with them. Use the standard procedure of buildup. Remember, recognition precedes production.

B) Questions and Answer Drill.

Have the tutor ask the questions: What do you know?, etc. and the learner responds:

Part 1: using the prepared answers (above)
Part 2: using answers that the learner constructs (tutor should correct learner's response)

C) Comprehension

These same questions can be asked of the tutor. This type of exercise gives the learners an opportunity to listen to these sentences in a controlled situation.

D) Questions about sentence complements:

1) Zɛ̀ɓɛ́ɛ́ yà é kɔ́ɔ́nì là?
2) Zɛ̀ɓɛ́ɛ́ yà é bɔ́nì là?
3) Zɛ̀ɓɛ́ɛ́ yà é bɔ́nì èmà?
4) Zɛ̀ɓɛ́ɛ́ yà é pɛ́tɛ́nì?
5) Zɛ̀ɓɛ́ɛ́ yà é pɛ́tɛ́nì gìɛ̀ kɛ́ɛ́?

2.3 Vocabulary Terms: Language

The following list of vocabulary terms pertain to the use of language. While you have encountered some of these individually, they have been assembled here for you to see them together and for review purposes.

Set 1

kuɛ́lɛ́gìì...story (n)
góóí...language (n)
zɛ́pɛ́í...word (n)
bó...to say (v)
kpúí...listen (v)

fááí...palaver (n)
bóíwɔ̀...to discuss (v)
bóí X-pɔ́...to talk to X (v)
X kítò gaa Y..to promise

Set 2

gáázákɛ́ɛ́...to question (v)
gáázáí...question (n)
bóówùlù...to repeat (v)
tílí...to call (v)

gááwòtè...to answer (v)
kw̃álá...to swear/curse(v)
kũáláí...oath (n)
kũáláí wú...take oath (v)

3.4 Vocabulary Terms: Probability

Set 3

zóó...can
tánísù...may (perhaps)
likely, probably
àníí Gálá kávánɛ̀bú...God
Willing
ànɛ́ɛ́ é bòì...in any case

(tɔ̀) ɣà gáámà...possible
lɛ́ ɣà gáámà...impossible

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Vocabulary Drill

A) Using the following sentences, practice with the help of your tutor the construction of probalistic statements. Remember, recognition should precede production.

è lììní táázù.
è kɛ́ɛ́nì.
Tówáá lìì táázù.
Tówáá kɛ́ɛ́.

B) With the help of your tutor, construct three sentences for each of the language terms presented in Section 2.3.3.

3.2 Picture Drill

Find, draw or otherwise procure a picture of a palaver taking place in the marketplace or other such place (a real situation would be even better). Ask your tutor to explain what is going on.

3.3 Sentence Complement Search

Find ten examples of sentence complements in your readings so far. Try not to use the same verb more than three times.

1. ____
2. ____
3. ____
4. ____
5. ____
6. ____
7. ____

8. ____

9. ____

10. ____

3.4 Cultural Note: Folktales

Folktales form an important part of African traditional literature. They are not simply literature in the western sense, in that their only function is to amuse though that aspect is most certainly an important component of African folktales. In addition, you will find that these stories are intended to explain either why things are so, to clarify the meanings of proverbs (showing their inner wisdom) or to provide illustrations of various types of behavior and their consequences.

There are more folktales circulating in Lorma country than you will ever be able to collect, but nevertheless, you can really develop a deeper appreciation for the Lorma people and their culture by collecting and learning a few of them. For one thing, you may find it useful at some time to recite one.

The best way to collect a folk tale is not to have your tutor write it out for you, but to ask him who he knows that can tell a good story. Have him ask that person if they would be willing to recite the story for you in the tape recorder so that you can study it. Although many people will be reluctant, you will certainly find someone who can tell you one.

For starting purposes, you should make it clear that you want a reasonably short story, say under five minutes. Good story tellers are known to go on for hours. Once you have taped it, you can go over the story with your tutor using the same build up that has been recommended throughout the text.

4. VOCABULARY

ànííí gálá kávánɛbú...God willing

bègáá zóó...be able (begaa used with negative)
bóíwɔ́...to discuss
bóí X-pɔ́...to talk to X
bóíyáígɛ̀ɛ̀...be difficult
bówùlù...to repeat (say again)
bɔ̀gà...and
bɔ́ɔ́vàmà...for themselves

dɛ́...yet
dɛ́ítìɛ̀...children
dévé...to decide
dóówù...to bury

fííbɛ̀ɛ̀...careless

gááwòtè...to answer
gááwòtégììì...answer
gáázáí...question
gáázákɛ́...to question
gɛ̀ X-mà...to be called X
gígíí...mind
gúló...to appoint
ɣááɓàà...to try
ɣààɣáá...understand

kávéléték ééɡɔ̀...very much
kɛ́ɣɛ́ɛ́...lazy
kítò gàà Y...to promise Y
kpɛ́nìɣìgìi (gàà)...to decide (that)
kpúí...to listen

kuɛ́lɛ́gìì...story
kw̃álá...to swear, curse
kw̃áláí...oath
kw̃áláíwú...to take an oath

máwómáí...corpse

nàmà...for this
nɔ́kpɛ́...still

pɔ́lɔ́...to be old
púú...to build (put)

té félégɔ̀pɛ́...the two of them (all two of them)
(tɔ̀ɣà) gámàà...possible

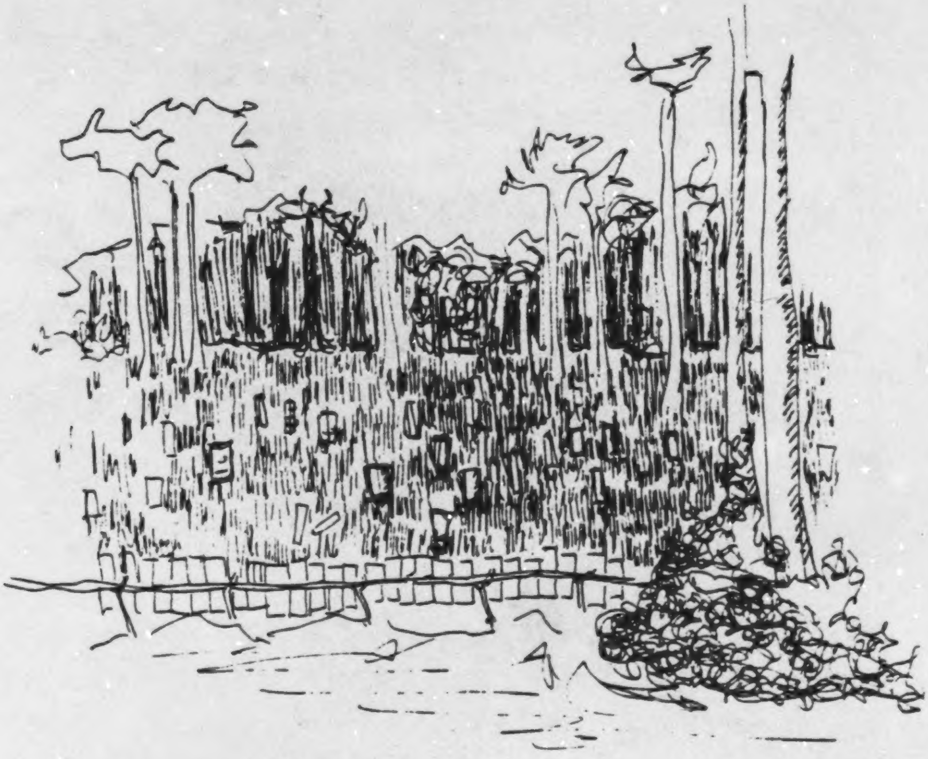
vàà X-ba...to agree to X

wɔ́lɔ́í...cry, wake

yáígááyíí...each other

zéémáí...head man
zégéí...hole
zɛ́pɛ́í...word

LESSON XIX

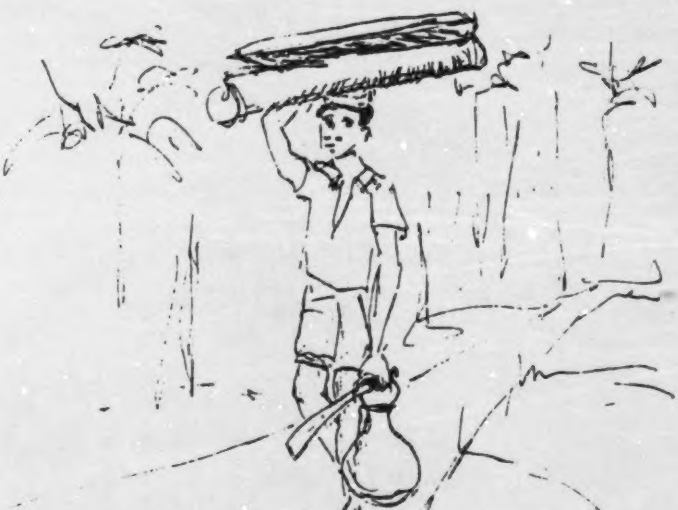


1. TEXTS

1.1 Monolog: Kpálágálììγɛ́ɛ́vàì

Nííbɔ́ é Lɔ̀ɔ̀mazùìnììzù gàà fáíbííγáí tɔ́ɔ́ gàà kpálágàlììγɛ́ɛ́vàì. Àníí èzóógɛ̀ kpálágálììlà, ɛ̀lɛ̀ wɔ́lɔ́wɔ̀lɔ̀ lánòwòwɔ́gà dáámíŋɛ̀níváázù. Tíílɔ̀ɔ̀zéízùvɛ́ γà gàà nìì. Yàlììzú è dɔ́ɓɔ́í γààzìè gàà págɛ́í tííγɛ̀ɛ̀vààmá. Yà ná γɛ̀ɛ̀ ná, è yééwòtòò dɔ́ɓɔ́ízù. Àníí yà gàà tííγɛ̀ɛ̀núbɔ́bɔ́, yàzóó è tíí γɛ̀ɛ̀ dɔ́wɔ́fèlègɔ́yééwù. Yàwùlò ná gàà wózáíwò, é gúlíí wɔ̀ɔ̀. Ná wúlú, é gààyíí. Yà sàà yà bèbáyéétà γálògìlà ɔ̀vɛ̀ɛ̀ gálázù. Yà gálá nà, àníí ɓàlà gálávɛ́, téí dɛ́ yà bèbá éγɛ́sú zúí tá wóló yíízèì ɔ́vɛ̀ɛ̀ bílízù. Àníí tá bílí nà gàà síégìì máánɛ́ɛ́ té bílí là, mɔ́lɔ́í γà ɓɛ́tɛ́ gàà págɔ̀; yéétà dɔ́wɔ́γìlá mɔ́lɔ́ ɔ́vɛ̀ɛ̀ wɔ́nɔ́sù.

Mɔ́lɔ́i γɛ̀ wóló nà gàà wɔ́nɔ̀, tá sà dɛ́ tá bébá gúíwùlòzèìgíí zìtí tɔ́ vɛ́ɛ́ gúíwùlòzù. Ná γà wúló nà bà, mɔ́lɔ́i ɔ́vɛ̀ɛ̀ kósíγízù, éwúlósù. Tánísù àníí wónííγà wùùzú, téí wà mɔ́lɔ́ mààɓɛɛ́ éγɛ̀sú émɔ́ɔ́. Ámɔ̀ɔ̀ ná, wà sàa wà lááIɛ̀ tévévàì wù. Ŋázáítíɛ́ váká mɔ́lɔ́lévévàì; tévàà gàà tííbɔ̀bɔ̀. Yà vàgíí égáá zúnùì, yà sàà yà vílɛ́ ɓáláγáílóóváí wùlù. Gà àníí mɔ́lɔ́i γà lévé nà, ná γà wà tɛ́ɛ́ nà. Tánísú yáí è gáá zúnúí yà ɓáláγáí lòò, dɔ́wɔ́gìlà zééwù. Táwòlò ná mɔ́lɔ́í lèvèzú tá dɛ́ dá pú kpákágíímà gàà zíɛ́ éwú tɔ́ vɛ̀ɛ̀ tɛ́ɛ́zù kótáínììzù è tóógàà yáí ègáá zúnúí. Súyíɛ́ γà wóló nà gàà wù, wà sàà wà tɛ́ɛ́ kótáízù. Wà tɛ́ɛ́ nà kótáízù, yáí ègáá zúnúí, àníí ŋázáfèlègɔ̀ gàà èyá, mááнɛ̀ɛ̀vɛ́ éŋázánú máwùngíí γààzàà gàà véléí á mɔ́lɔ́í màasúvɛ̀tɛ̀ dá. Kpáázùvɛ́ tá γá nà wɔ̀nɔ́ ɓɔ́vɛ̀lááIɛ́ àníí ŋázánúí éèyà ɛ́lɛ́ zóó gàà ŋànì màzùvɛ́tɛ̀sù, ná ɓáávè gàa mɔ́lɔ́ínà lìbì wòyà éyɛ́sú kónágìì làtìì è lóó tííγɛ̀ɛ̀zíɛ̀gíí mà. Gáí gègàà Lɔ̀ɔ̀màgììtìɛ̀, vélé γà nà, gálévé tííγɛ̀ɛ̀váízù. Tííγɛ̀ɛ̀zú ɓáavɛ̀ ŋátééáiníízù. Àníi yà gàà tííγɛ̀ɛ̀nù, tɔ́wɔ̀ɔ̀ núbɔ̀bɔ́ gɛ̀lɛ́ èyà, ɔ̀ɔ̀ ŋázánù lɛ́ èyà náá ɓàavɛ̀ gàa èlííγɛ̀ɛ̀ è dá wùlò. Wóí è zàà vàámá kpɔ́kɔ̀ìnìì tííkànà.



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Breakdown: Kpálágálììɣɛ́ɛ́vàì...Farming

1. **Nííbɔ́ é Lɔ̀ɔ̀mazùìnììzù gàà fáìbííɣáí tɔ́ɔ́ gàà kpálágàlììɣɛ́ɛ́vàì.**
The thing in Lorma country that is important business is farm work.
bííɣá...heavy, important
kpálá...farm

2. Àníí ézóógɛ̀ kpálágálììlà, ɛ̀lɛ̀ wɔ́lɔ́wɔ̀lɔ̀ lánòwòwɔ́gà dáámíŋɛ̀níváázù.
If you are able to do farm work, you will never suffer from food business (hunger).
zóógɛ̀...able (stative form)
wɔ́lɔ́wɔ̀lɔ̀...never
lánòwówɔ̀...suffer

3. Tíílɔ̀ɔ̀zéízùvɛ́ ɣà gàà nìì.
The beginning work is this.
lɔ̀ɔ̀zéízù...begin-in

4. Yàlììzú è dɔ́ɓɔ́í ɣààzìè gàà págɛ́í tííɣɛ̀ɛ̀vààmá.
You will go to look for bush that is good for working.
ɣààzìè...to look for

5. Yà ná ɣɛ̀ɛ̀ ná, è yééwòtòò dɔ́ɓɔ́ízù.
After doing that, you start clearing the bush.
yééwòtòò...to clear by hand

6. Àníí yà gàà tííɣɛ̀ɛ̀núbɔ́bɔ́, yàzóó è tíí ɣɛ̀ɛ̀ dɔ́wɔ́fèlègɔ́yééwù.
If you are a real worker, you will be able to do the work within two weeks.
bɔ́bɔ́..real
dɔ́wɔ́...week
yééwù...within

7. Yàwùlò ná gàà wózáíwò, é gúlíí wɔ̀ɔ̀.
After you finish with the brushing, you will fell trees.
wùlò...to finish
wózáíwò...to brush (to clear the brush)
wɔ̀ɔ̀, pɔ́ɔ́...to fell

8. **Ná wúlú, è gááyìì.**
After that, you pile it.
gááyìì...to put into piles (to mash)

9. **Yà sàà yà bèbáyéétà** yálògìlà ɔ̀vɛ̀ɛ̀ **gálázù.**
After that, leave it for one month before burning it.
bébáyéétà...to leave it
gáló...month
gálá...to burn

10. Yà gálá nà, àníí ɓàlà gálávɛ́, téí dɛ́ yà bèbá, éɣɛ́sú zúí tá wóló yíízèì ɔ̀vɛ̀ɛ bílízù.
After burning, if it is completely burned you have to leave it until the ground becomes cold before scratching it.
ɓàlà...still (completely, in this context)
téí...you have to
wóló...while
yíízèì, zíízèì...cold
bílí...to scratch, to hoe, bare the earth

11. Àníí tá bílí nà gàà síégìì máánɛ́ɛ́ té bílí là, mɔ́lɔ́í gà bɛ́tɛ́ gàà págɔ̀; yéétà dɔ́wɔ́ɣìlá mɔ́lɔ́ ɔ́vɛ̀ɛ̀ wɔ́nɔ́sù.
If they scratch at the time it should be scratched, the rice will be prepared well; after one week the rice will begin germinating.
síégìì...time
ɓɛ́tɛ́, kpɛ́tɛ́...to fix, prepare
wɔ́nɔ́...to germinate

12. Mɔ́lɔ́í ɣà wóló nà gàà wɔ́nɔ̀, tá sà dɛ́, tá bébá gúíwùlòzìègíí zìtí tɔ́vɛ́ɛ́ gúíwùlòzù.
After that, the rice will grow, they leave it until wee pulling time arrives, (then) they begin to pull weeds.
dɛ́...still
gúí...weed
wúló, kúló...to pull
zéígìì...time
zítí, siti...reaches
tɔ́ vɛ̀ɛ̀...(before) they begin

13. Ná ɣà wúló nà bà, mɔ́lɔ́i ɔ́vɛ̀ɛ̀ kósíɣízù, éwúlósù.
After pulling them, the rice begins to fill and come out.
kósíɣí...full, pregnant

14. Tánísù àníí wóníí ɣà wùùzú, téí wà mɔ́lɔ́ màà6ɛɛ éɣɛ̀su émɔ́ɔ́.
Sometimes the birds are coming out, you have to drive them from the rice until it is ripe.
wóníí...birds
màà6ɛ́ɛ́, kpɛ́ɛ́...to drive
mɔ́ɔ́...ripe

15. Á mɔ̀ɔ̀ ná, wà sàa wà lááIɛ̀ tévévàìwù.
After it ripens, you begin the cutting business.
láálɛ̀ X-bu...begin
tévévàì...cut-business

16. Ŋázáítíɛ́ váká mɔ́lɔ́lévévàì, tévàà gàà tííbɔ̀bɔ̀.
Women are responsible for the rice cutting, for them it is real work.
váká...responsible

17. Yà vàgíí égáá zúnùì, yà sàà yà vílɛ́ 6áláɣáílóóvái wùlù.
You who are the men, you have to start building the grainery.
vàgíí...who
vílɛ́, pílɛ́...to construct
6áláɣáí...kitchen, grainery (see illustration, Lesson VII)
wùlù...after (goes with vilɛ)

18. Gà àníí mɔ́lɔ́í ɣà lévé nà, ná ɣà wà tɛ́ɛ́ nà.
Because once the rice is harvested, then you store it.
tɛ́ɛ́...to store

19. Tánísú yáí è gáá zúnúí yà 6áláɣáí lòò, dɔ́wɔ́gìlà zééwù.
Sometimes you who are the men who build the grainery, it will take you one week.

20. Táwòlò ná mɔ́lɔ́í lèvèzú tá dɛ́ dá pú kpákágííma gàà zíɛ́ éwú tɔ́ɔ́vɛ̀ɛ̀ tɛ́ɛ́zù kótáinììzù è tóogàà, yáí ègàà zúnúí.
After they have finished with the rice, they will put it in the drying rack for the water to come out before putting it in the kitchen that you built, you who are men.
kpákágíí...scaffold, drying rack
tɔ́ vɛ̀ɛ̀...before they
tɛ́ɛ́zù...putting it

21. Súyíɛ́ ɣà wóló nà gàà wù, wà sàà wà tɛ́ɛ́ kótáízù.
When the moisture has finished coming out, you then put it in the kitchen.
súyíɛ́...liquid (moisture, in this context)
kótáí...kitchen (another word for báláɣáí but also implies cooking place)

22. Wà tɛ́ɛ́ nà kótáízù, yáí ègáá zúnúí, àníí ŋázáfèlègɔ̀ gàà èyá, mááněɛ̀vɛ́ éŋázánú máwùngíí ɣààzàà gàà véléí á mɔ́lɔ́í mààsúvɛ̀tɛ̀ dá.
After storing it in the kitchen, you who are men, if you have two wives, it is best to ask your first wife to take care of the rice.
máwùngíí...first
vélé...way
mààsúvɛ̀tɛ̀...take care of (watch over)

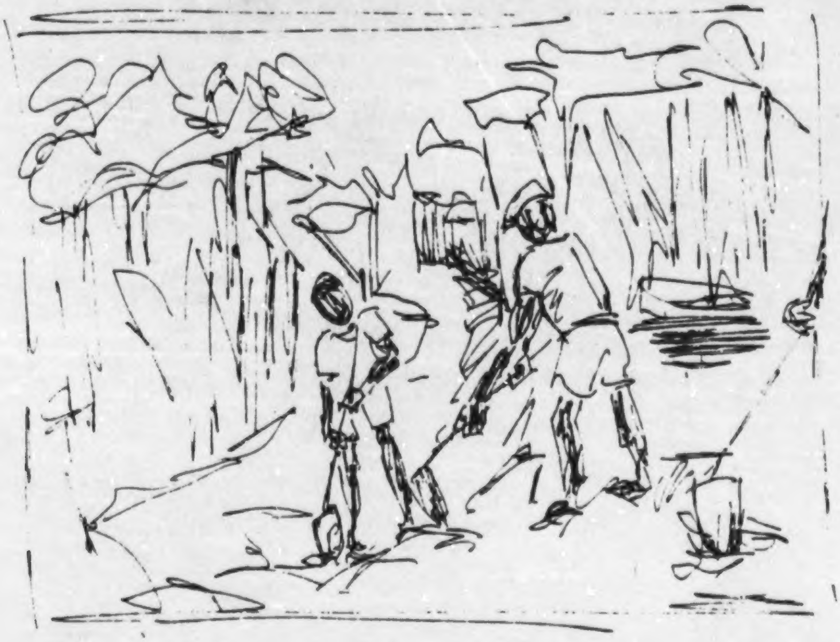
23. Kpáázùvɛ́ tá ɣá nà wɔ̀nɔ́ ɓɔ́vɛ̀lááIɛ́ àníí ŋázánúí éèyà ɛ́lɛ́ zóó gàà ŋànì màzùvɛ́tɛ̀sù, ná ɓáávè gàa mɔ́lɔ́ínà lìbì wòyà éyɛ́sú kónágììlàtìì èlóó tííɣɛ̀ɛ̀zìɛ̀gíímà.
That is the hard part because if the woman that you have is not able to watch over things, it is hard for the rice to stay with you until the year finishes and falls on another working (brushing) time.
ɓáá, kpáá...hard
wɔ́nɔ̀...again
lìbì...to stay
gàà...know
kónágìì...year
làtìì...to finish
lóó...to fall

24. Gáí gègàà Lɔ̀ɔ̀màgììtìɛ̀, vélé ɣà nà, gálévé tííɣɛ̀ɛ̀váízù.
We who are Lorma people, this is the way we do our work.

25. Tííɣɛ̀ɛ̀zú ɓáavɛ̀ ŋátéáíníízù.
Work is hard in this world.

26. Àníí yà gàà tííɣɛ̀ɛ̀nù, tɔ́wɔ̀ɔ̀ núbɔ̀bɔ́ gɛ̀lɛ́ èyà,ɔ̀ɔ̀ ŋázánù lɛ́ èyà
náá ɓàavɛ̀ gàà èlííɣɛ̀ɛ̀ è dá wùlò.
If you are a worker and don't have a real person, or don't have a wife (to help you), it is hard to do the work and complete it.

27. Wóí è zàà vàámá kpɔ́kɔ̀ìnìì tííkànà.
The word for today finished this evening.



2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Sentence Linkages: Coordinate Constructions

In any language we find a number of different ways of relating sentences at the same level. Some examples from English are given below:

1. I will not go unless the rain stops.
2. I will not go until you give me money for transport.
3. I did not go because you did not give me money for transport.
4. I came here so that I could learn the news.
5. The rain has stopped, therefore I shall go.
6. If you go there, they will tell you the news.
7. I will go there before the rice is finished.
8. I will go, but I don't want to.
9. I will go, even though I can't help.

A. Unless: kɛ̀ní

1.	Gɛ̀lɛ̀ líá, kɛ̀ní tínɛ́í é ténégà.	I will go unless the rain stops.
2.	Návólóí ɣàà tévééímà, kɛ̀ní è síɣí nà.	The money is on the table unless you took it.
3.	Gá dáámì kɛ̀ní kísɛ́ ɣàà má gàà tàmáá.	I will eat it unless pepper is in it too much.

B. Until: éyɛ́sù or éyɛ́sú

The literal meaning of éyɛ́sù according to M. Miller (Short Loma) is "he stayed in it". In this construction, the second sentence is always in the infinitive form.

1.	Gɛ́lɛ́ líá, éyɛ́sú, è návó-lɔ́ívɛ́ zèyà.	I will not go, until, you give me the money.
2.	ɛ́lɛ́ vàà, éyɛ́sù, élìì táázù.	He will not come until you go to town.
3.	Té tíí ɣɛ̀ɛ̀ní, éyɛ́sù, kpídí vàà.	They worked until night came.

C. Because: ɓɔ́vɛ̀láálè

1.	Gɛ̀ lɛ̀ líá, ɓɔ́vɛ̀láálè, ɛ̀lɛ̀ kávɔ́nɛ́vɛ́í vɛ́nì zèyà.	I did not go, because you did not give me transport money.
2.	Gàlììzú kɔ́lɔ́vɛ́lɛ́wù, ɓóvɛ̀láálè, gèw̃óínì gè tíívàgɔ́ zɔ́lɔ́wó gè kɛ́ɛ.	I am going to school, because I want to get a good job to do.
3.	Gà zíɛ́léí ɓɔlèzú ɓóvɛ̀- láálè kɔ́ɔ́gíízù wííɡɛ̀.	I'm drinking cold water because my body is warm.

D. So that: gàà and kɛ́ɛ́vààmá

To express the meaning 'so that' or 'in order that', two constructions are available. The word gàà is placed at the beginning of the two sentences while the phrase kɛ́ɛ́vààmá may be placed between the two sentences. The meaning of the phrase kɛ́ɛ́vààma is possibly 'it-do-come it cn.'

1. Gèlììní nà, gàà gè fáá W̃ɛ̀ɛ̀.
   Gè lììní nà, kɛ́ɛ́vààmá, gè gáá W̃ɛ̀ɛ̀.
   I went there so that I could learn the news.

2. Gà ŋábúí lòòzú gàà, è díɣíɣìlì.
   Gà ŋábúí lòòzú kɛ́ɛ́vààmá, è díɣíɣìlì.
   I will start the fire so that you can cook.

3. è návólóí vènì zéyá, gàà gé mɔ́lɔ́zù ɣèyàlá.
   è návólóí vènì zéyá, kɛ́ɛ́vààmá gè mɔ́lɔ́zù ɣèyàlá.
   He gave me the money so that I could buy rice.

E. Therefore: nàváámá

Therefore clauses are linked with the phrase, nàváámá, meaning possibly 'that comes on'.

1.	Tínɛ́í é ténégà, nàváámá, gà sàà gàlìì.	The rain has stopped, therefore I shall now go.
2.	é nápɛ́lɛ́í lóógá ŋínà, nàváámá, ètɔ́ɔ́ zàà yàŋííbù.	He built his house yesterday, therefore he can sleep in it today.
3.	é sáléí wùní páláíɣà, nà- váámá, tɔ́ɔ́ sáá yáɓééyá.	He put medicine on the wound, therefore it will heal.

F. If-then: àníí

If-then constructions begin with the word àníí, meaning 'if.' This construction can also be used to express the meaning 'unless.'

1.	Àníí yàì ná, tá sáá tà bó èyà nínɛ́ínà.	If you go there, they will tell you the news.
2.	Àníí yà zíɛ́ ɣìlìná, zíɛ́-wáláí lɛ́ zùgà.	If you boil the water, you will not get diarrhea.
3.	Àníí yà gàà Lɔ̀ɔ̀mànúí, yà w̃óínì gàà tɔ́bɔ́gíí.	If you are a Lorma person, you will like torborgie.

The use of the word na meaning 'then' in this context between the two sentences is optional.

G. Before: ɔ̀vɛ̀ɛ̀

Before sentences are with the phrase ɔ̀vɛ̀ɛ̀ which means literally: it will begin. But in this construction, the phrase ɔ̀vɛ̀ɛ̀ is actually an auxiliary verb. Thus the following sentences translate literally as "I will begin to X, I do Y."

1.	Gɔ̀vɛ̀ɛ̀ lììzú nà, mɔ́lɔ́zéí ɣàà béà.	Before I go there, the rice will be finished.
2.	Mɔ́lɔ́zéí ɣàà béà, gɔ̀vɛ̀ɛ̀ lììzú nà.	The rice will finish before I go there.
3.	Zúnúí ɔ́vɛ́ɛ́ láámììzú, éyáá wùònì.	Before the man ate, he washed his hands.

H. But, kɛ̀

But constructions are conjoined by the word kɛ̀.

1.	Gàlììzú nà, kɛ̀ gɛ̀lɛ̀ W̃óínì gɔ̀ kɛ́ɛ́.	I will go there, but I don't want to do it.
2.	Gèw̃óínì gàà tɔ́wɔ́í, kɛ̀ tá wúlú bɔ̀ɔ̀ nɔ̀.	I like beans, but only a little.
3.	ɛ́ bónì mà, kɛ̀ zɛ́ɛ́vàvɛ̀.	He told me that, but it's a lie.

I. Even though, véléíɓàlàà

The phrase véléíɓàlàà introduces an even though construction. Importantly, the verb is followed by the word da it (weak form: la). The literal meaning of this construction is: 'the way is difficult.'

1.	Véléíɓàlàà gàlìì lá ná, kɛ̀ gɛ̀lɛ̀ kɛ́ɛ́.	Even though I will go, I can't do it.
2.	Véléíɓàlàà é sálé ɓóá lénì là, ɛ́lɛ́ válónì.	Even though he took medicine, he did not get better.
3.	Véléíɓàlàà è tìlì gàà là, gɛ̀lɛ̀ vàà.	Even though you called me, I didn't come.
4.	Véléíɓàlàà gè fénì là ěyà, ɛ̀lɛ̀ W̄óínì là.	Even though I gave it to you you don't want it.

2.1 Suggestions for Studying Sentence Linkage

A) First practice the sentences in the book.

B) Then produce variations of them substituting the various pronouns.

C) Finally, using only the linking words or phrases, construct with the help of your tutor five examples of each. Try not to use the same verb throughout.

2.2 Vocabulary: Life

Set 1

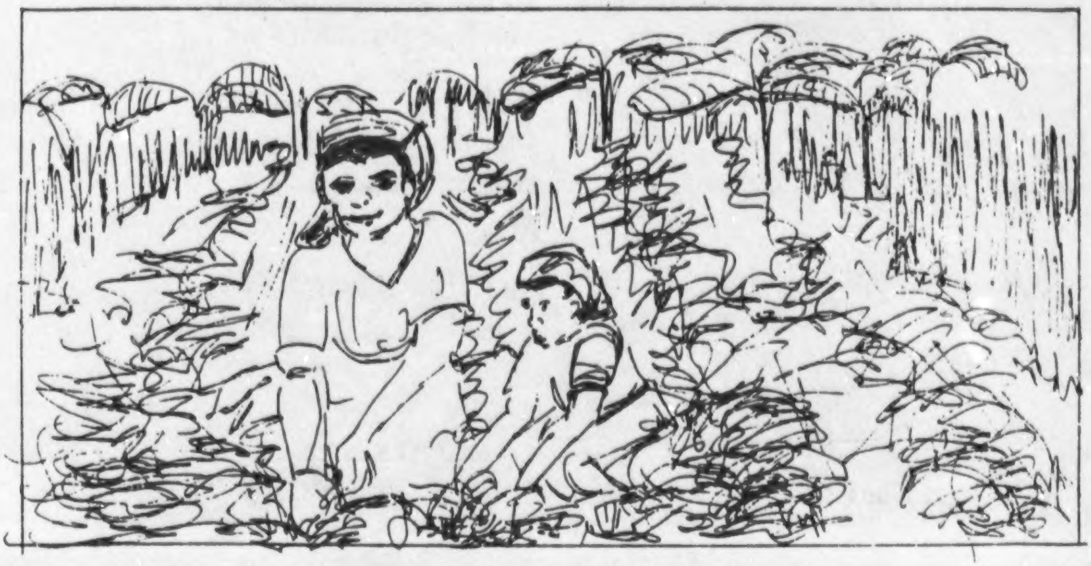
ŋítìà, zɛ́vàì...life
sáá...death
yɛ́vù...to live
zàà...to die
páá...to kill
té X káá...to be born (they bore X)
yɛ̀vò...to breathe

Set 2

w̃óinì gàà X-vɛ...to love
kúló gàà ŋázà...to marry
pɛ́nɛ̀...to be young (little)
pɔ́lɔ́zàà...to be old
dóów̃ù...to bury
γààgààtà...to be initiated
kpɛ́tɛ́...to grow
sáázúnì gáá zúmàì...funeral
kpéé...wake

2.3 Vocabulary: Farm Terms

kpálágìì...farm
kpálágéézà...farm house
kpálátókpágàì...to clear farm
kpálágééγàlà...to burn farm
mɔ́lɔ́ívììì, kpálá γɛ́ gà...to plant farm
máγáí...seed
mɔ́lɔ́wɔ́lɔ́gìì...seedling
wóózáwúngàì...brushing
gúlúwɔ́ɔ́gàì...tree feeling
wózáívììè...to plow
mɔ́lɔ́lɛ̀vɛ̀...to harvest
woózávìlèlàìgɛ̀...planting time
mɔlɔ́ɓɛ́tɛ́záléí...fertilizer
gúíwùlàì...weeding
ɓázáí...rice birds
wɔ́níbɛ̀ɛ̀...to drive birds
pólúlàìgìì...hungry time



3. SUGGESTIONS FOR LEARNER INITIATED STUDY

3.1 Sentence Search

Review the last nine monologs (from Lesson XI) and find two examples of a sentence containing each of the linking words or phrases discussed in the grammatical section, and write them in the space below.

Unless 1. ______________________________
2. ______________________________

Until 1. ______________________________
2. ______________________________

Because 1. ______________________________
2. ______________________________

So that 1. ______________________________
2. ______________________________

Therefore 1. ______________________________
2. ______________________________

If 1. ______________________________
2. ______________________________

Before 1. ______________________________
2. ______________________________

But 1. ______________________________
2. ______________________________

Even though 1. ______________________________
2. ______________________________

3.2 Picture Drills

Find, draw, or photograph several pictures of people doing farm work in your area. (Note: For a variety of reasons, many people object to photographs, be sure to obtain permission before photographing anyone.) Ask them to tell you about what is going on. Try to ask questions about what you do not understand.

3.3 Participant Observation

Ask to volunteer to help someone the next time he/she needs some work done on the farm. Plan to spend a whole day and try to rely on Lorma as much as possible.

3.4 Lorma Day

Pick one day where you insist on using Lorma with everyone. Let your friends know what is going on and promise yourself that you will either use Lorma or not speak. Gestures and other signs are permitted. Take along a note pad, you will find many new words to study.

3.5 Composition

Write a composition about farm work in which you make extensive use of the sentence linkage words and phrases introduced in this lesson.

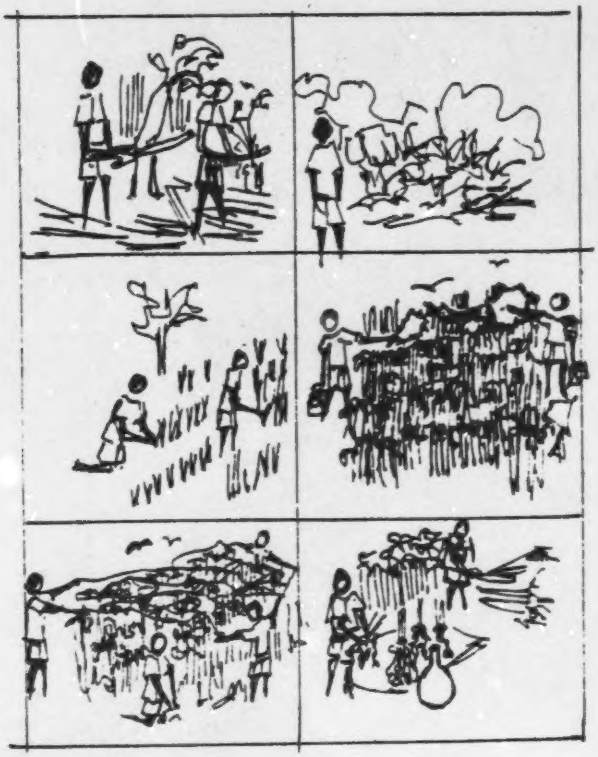
3.6 Calendar

The following drill is from Beginning Lorma.

You have learned several words that can be associated with the different stages of farming. Match the following words with the stages or seasons listed below. Some words might apply to more than one stage. For example, /kali/ is used in planting and occasionally weeding.

mɔlɔ
kpeleva
sɔmɔ̃
zoovɛ
ŋabu
kali
kɔluŋɛni
kpɔlɔ
galu
kɔlu
boa
sama

Time of Year:	Work to be done:	Stage:	Item:
December	Selecting land in forests.		
January	Cutting underbrush.		
February	Felling trees.		
March	Burning farm.		
Mid April-May	Beginning of rainy season. Clearing brush, planting.		
June	Planting finished. Raining heavily.		
July-August	Weeding.		
October-November	Harvesting		
November-January	Making tools at the blacksmith's shop.		



4. VOCABULARY

bàlàà...still (completely)
bàlàɣáí...kitchen, grainery
bèbá...to leave
bííɣá...to be heavy, important
bɔ́bɔ́...real
ɓázáí...rice birds

dɔ́wɔ́...week

gááyìì...to mash (pile up)
gààzìè gàà X...look for X
gálá...to burn
gálógìì...month
gúíí...weed
gúíwúlɔ́...to weed
gúlúwɔ́ɔ́gàì...tree felling
ɣààgààtá...to be initiated

kósíɣí...to be full, pregnant
kpáá...to be difficult, hard
kpákpágìì...scaffold, drying rack
kpálágééɣàlà...to burn farm
kpálágéézàì...farm house
kpálátókpágàì...to clear farm
kpéé...wake
kpɛ́tɛ́...to grow
kúló...to pull, to extract
kúló gàà ŋàzà (póónù)...to marry wife, (husband)

lánòwòwɔ́...suffer
làtìì...to finish
lìbì...to stay
lɔ̀ɔ̀zéízù...beginning

mààsúvɛ̀tɛ̀...to watch over
mááɣáí...seed
mɔ́lɔ́ɓɛ́tɛ́záléí...fertilizer
mɔ́lɔ́ívìlì...to plant rice
mɔ́lɔ́lèvè...to harvest
mɔ́lɔ́wɔ́lɔ́gìì...rice seedling

ŋítìà, zɛ́vàì...life

páá...to kill
pɔ́lɔ́zàà...to be old
pɔ́lúlàìgìì...hungry time
pɔ́ɔ́...to fell

sàà...to die
sáázúnì gáázúmàì...funeral
súɣíɛ́...liquid, moisture
X Y káá...X have born Y (i.e. Y was born)
tɛ́ɛ́...to store

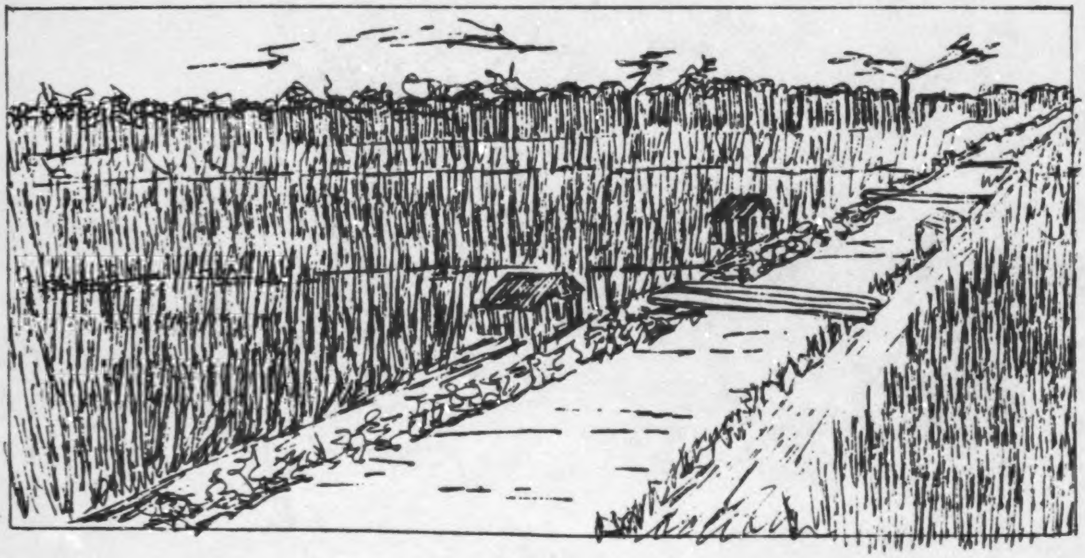
vákpá...to be responsible

wóníɓɛ̀ɛ̀...to drive birds
w̃óníí...birds
wóínì gàà X vɛ...to love X
wóózávìlèlàìgɛ̀...planting time
wóózáwùngàì...brushing
wózáívìlɛ̀...plow
wózáíwò...to brush
wɔ́lɔ́wɔ̀lɔ̀...never
wɔ́nɔ́...germinate

yééwù...within

yɛ̀vù...to live
yɛ̀vù...to breathe

zíízéí...cold

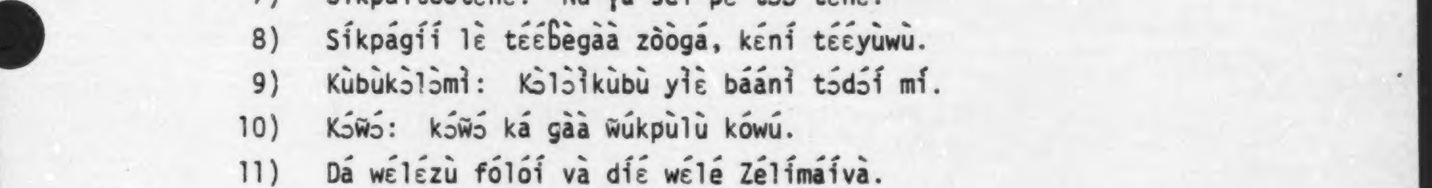


LESSON XX

1. TEXT

1.1 Proverbs

1) Nú lɛ̀ máságà déézààváímà, ɔ́ ŋíní ɓólé góléívà.
2) Núlààdàmàzìɛ̀; mɔ́kòlù vɛ́nɛ́ɛ́ ɣà láánì è làɣàkàmà.
3) Tódáá zàlàzú, gálú lɛ̀ ɓùɣàà.
4) Kígáázíɛ ɣà váá gàà gíléŋɛ́ɛ́.
5) Nú ɣà ɓáláná, yà Pívíí lòwà gàà yèè.
6) Nú ɣà ŋɛ́ɛ́ méní tóónú là.
7) Síkpáítóótɛ́nɛ́: Nú ɣà séí pɛ̀ tɔ́ɔ́ tɛ́nɛ́.
8) Síkpágíí lɛ̀ tɛ́ɛ́ɓègàà zòògá, kɛ́ní tɛ́ɛ́yùwù.
9) Kùbùkɔ̀lɔ̀mì: Kɔ̀lɔ̀ìkùbù yìɛ̀ báánì tɔ́dɔ́í mí.
10) Kɔ́w̃ɔ́: kɔ́w̃ɔ́ ká gàà w̃úkpùlù kówú.
11) Dá wɛ́lɛ́zù fólóí và díɛ́ wɛ́lé Zélímáívà.
12) Vɛ̀ èyéé lɛ̀ zítíɛ́ ná, mɛ́lɛ́ ŋápɔ́ sɛ́lɛ́.
13) Zíílɔ́ɔ́ ɣà kóí kɛ́ɛ́ní tɔ́ɔ́ pónɛ̀ɛ̀.
14) Síɣígíí nɛ̀pɛ́ lɛ̀ w̃óínì gúí ɔ̀ɔ̀wùlò má fáỹí mɛ̀lɛ̀ wúlómá.
15) Zíímáɣɛ́ lɛ̀ gàà tɛ́ɛ́ŋáí mìà.
16) Vɛ́ sókóí ɣà sáɣá nà lɛ̀ pónɛ̀ì nàì.
17) Yà bó nà gàà yà mí pótégàì mɛ́lɛ́ wóló éɣàkàlà.
18) Tɔ́tɔ́ɔ́mìtɔ́ɔ́mì: nú ɣà lɔ̀ɔ̀mì ná tɔ́ɔ́mì wòlɔ̀ɔ̀ ɣà gàà tíí (sèlìì).
19) Sìbìsòkà: gílɛ̀ì zèì, yá wóózávɛ̀ tóógàvà.
20) Másábèlììì gààlɛ̀ vélélàmààgɛ̀.



Breakdown:

1. Nú lɛ̀ másagà déézààváímà, ɔ́ ŋíní ɓólé góléívà.
A person will not mind his mothers' death, he will drink from the baboon's breast.
Misfortune will force you to tolerate things which previously you never would.

2. Núlààdàmàzìɛ̀; mɔ́kòlù vɛ́nɛ́ɛ́ ɣà lááni è làɣàkàmà.
A person's (poor) reputation; rice grains resting on the side of your mouth.
People will know you by your deeds.

3. Tódáá zàlàzú, gálú lɛ̀ ɓùɣàà.
In order to tie, the rope cannot be short.
You need the right equipment if you are going to do the job properly.

4. Kígáázíɛ́ ɣà váá gàà gíléŋɛ́ɛ́.
Thinking brings laughter.
If you think about it long enough, you can see the funny side.

5. Nú ɣà ɓáláná, yà Píviíí lòwà gàà yèè.
A person who is in a difficult situation, he will beat a porcupine with his (bare) hand.
See 1 above.

6. Nú ɣà ŋɛ́ɛ́ méní tóónú là.
A person should hear laughter from the person who fell.
Wait for the person who is suffering before you show concern.

7. Síkpáítóótɛ́nɛ́: Nú ɣà séí pɛ̀ tɔ́ɔ́ tɛ́nɛ́.
Wise counselor: a person who sits (awhile) before he advises.

8. Síkpágíí lɛ̀ tɛ́ɛ́bègàà zòògá, kɛ́ní tɛ́ɛ́yùwù.
The wiseman does not catch the big chicken, rather the small one.
(The small one will soon become large.)

9. Kùbùkɔ̀lɔ̀ mì: Kɔ̀lɔ̀ìkùbù yìɛ̀ báánì tɔ́dɔ́í mí.
A kubu kɔlɔmi is a person who has his own skin, but eats that of his friends.
kùbùkɔ̀lɔ̀...the skin under your navel

10. Kɔ́w̃ɔ́: Kɔ́w̃ɔ́ ká gàà w̃ùkpùlù kówú.
Effort will reduce a large log into firewood.

11. Dá wɛ́lɛ́zù fóló í và díɛ́ wɛ́lɛ́ Zèlímáívà.
We say that looking at the sun will tell you when you will see (get to) Zelemai.
Plan ahead.

12. Vɛ̀ èyéé lɛ̀ zítíɛ́ ná, mɛ́lɛ́ ŋápó sɛ́lɛ́.
Where your hands will not reach, don't hang your pot hook there.
ŋápɔ́...a hooked stick for removing pots from the fire

13. Zíílɔ́ɔ́ ɣà kóí kɛ́ɛ́ní tɔ́ɔ́ pónɛ̀ɛ.
Patience was what the leopard did while he received his spot.
Haste makes waste.

14. Síɣígíí nɛ̀pɛ́ lɛ̀ w̃óínì gúí ɔ̀ɔ̀wùlòmá fáỹí mɛ̀lɛ̀ wúló má.
Any termite (bug-a-bug) that doesn't want to grow grass should not grow mushrooms.
If you don't want to get burned, don't play with fire.

15. Zíímáɣɛ́ lɛ̀ gàà tɛ́ɛ́ŋáí mìà.
Pleasure is not (only) to eat chicken eggs.
Material pleasures are not all there is to life.

16. Vɛ́ sókóí ɣà sáɣá nà lɛ̀ pónɛ̀ì nàì.
Where the guinea fowl hides there will not be any signs of her presence.

17. Yà bó nà gàà yà mí pótégàì mɛ́lɛ́ wóló éɣàkàlà.
If you say you are going to eat, the rice (mixed with soup) shouldn't be finished in your area of the plate.
Be prepared.

18. Tɔ́tɔ́ɔ́mìtɔ́ɔ́mí: Nú ɣà lɔ̀ɔ̀mì ná tɔ́ɔ́mì wòlɔ̀ɔ̀ ɣà gàà tíí (sèlìì).
If someone eats your bottom, eat his own.
An eye for an eye, a tooth for a tooth.

19. Sìbìsòkà: gílɛ̀ì zèì, yá wóózávɛ̀ tóógàvà.
A dog sitting is taller than one standing.
Superficial appearances can be deceiving.

20. Másábèlìì gààlɛ̀ vélélàmààgɛ̀.
There are many ways to set the chief's trap.
There is more than one way to skin a mule.

2. GRAMMAR, EXERCISES AND CULTURAL NOTES

2.1 Cultural Note: Proverbs

If you really want to understand Lorma and begin to fathom the complexities of Lorma philosophy, then you should take up the study of proverbs. Most proverbs are simple enough in what they say, but upon further analysis you will see that there is much more to it. This is the essence of Proverb #4. Some proverbs are definitions (e.g., #7 and #19) while others are short observations.

You will no doubt find that the real meaning of the proverb is not always immediately clear, but it can be uncovered with a little work. Ask your tutor or friend to give several examples to which the proverb would apply, for the real fun in knowing proverbs is being able to apply them in conversation in the appropriate contexts. This you can do, even if the conversation is not in Lorma.

Because the comprehension of these proverbs requires a real knowledge of the culture in which they are embedded, you will find that an investigation of proverbs will lead you to a deeper understanding and appreciation of what it means to be Lorma.

3. SUGGESTIONS FOR LEARNER INITIATED STUDY

This is the last unit in the textbook and the work you are to do here is review. Below is a list of things you should do toward this end.

3.1 Grammatical Points

Each lesson has contained a set of grammatical points as well as exercises. For your convenience and easy reference, these grammatical points have been brought together in a reference grammar in the companion volume to this book Lorma: A Reference Handbook by David J. Dwyer. At this point, you should go through the reference grammar point by point, though not necessarily all at once, to make sure you understand all the points therein. If you are unfamiliar with some of the points or unsure of their usage, you can do any or all of the following things to remedy this problem.

A) Return to the lesson in which the point was given in detail and rerun the exercises.

B) Search through the monologs and dialogs for examples of the point.

C) With the help of your tutor, try to apply the point by constructing new sentences in which it is found. Make sure that your tutor says that what you produce is good Lorma.

D) Ask your tutor to provide examples of the point for you. This exercise will improve your comprehension.

E) Translation Drills. Give the tutor English sentences to put into Lorma. Listen to see whether the point is there or not or whether it has been expressed in a different way.

3.2 Vocabulary Review

Vocabulary is best learned in context so that the best way to be sure you know a word and how to use it to express a concept is to use it in sentences. The dictionary in the companion volume contains a listing of those words which have been introduced in this book and represent what we feel to be the minimal basic vocabulary of a language user. The following activities are suggested for your review of the vocabulary.

A) Relisten to all of the dialogs and monologs presented in this book as well as the compositions you have written and the stories you have elictied.

B) Review all of the vocabulary items listed in the summary vocabulary lists. A full listing is given in the Reference Handbook. If you have been making flash cards, they should already be available. This exercise is best done with your tutor. There are several possibilities.

1. Tutor with stack of vocabulary cards randomly sorted says the key word in Lorma. Learner then identifies it, and gives one, two, or three different sentences with the word in it. (Tutor may wish to add new usages at this point which learner should write on the language card.)
2. If the learner does not identify it correctly, the tutor should say the Lorma sentences on the card for the learner to translate. Such cards are then returned to the pile for drill 1.
3. Tutor holds up two cards, noun and verb, verb and postposition or any two words. Learner must create one sentence containing the two words.
4. Upon successful completion of drills 1 through 3, the same process can be repeated, this time going from English to Lorma. That is, the tutor holds up the English or pictorial equivalent to a Lorma word and uses it in a sentence. Note: Pronouns are not easily drilled in this way; rather, they should be drilled using grammatical exercises (set A above).

3.3 Suggestions for Continued Study

At this point, you have encountered all of the major grammatical points in the language and should find little in your future study of Lorma that will surprise you. What remains for you to do is the following:

A) Vocabulary

Continue to enlarge your vocabulary by moving into new topical areas. This is best done by asking your tutor to tell you in Lorma about things in your community that you wish to know. What is done at the time of death? What are the times for celebration? What is Monrovia like? What is the history of your town? Where did the Lorma people come from, who did they meet? What are some new folktales? The one topic to avoid is the Poro society. You can learn more than you really need to know in John Gay's Red Dust on the Green Leaves.

B) Comprehension

You can also continue to enlarge your ability to comprehend sentences and your vocabulary size by subscribing to the Lɔɔma Dɔwɔ Wɔlɔi (Lorma weekly paper, literally book), published by the Lorma Literacy Bureau, Wozi (the Methodist Mission), Liberia, at a modest price (back issues are also available). While their writing system is a bit different from ours, it is quite easy to adjust to. In your study of new texts, you should make every effort to understand not only the meaning of the sentence, but the role of each word in the sentence as well.

C) Listening Ability

The above tasks should also serve to increase your listening comprehension skills. In addition you should continue to carry out the activities specifically designed for listening development throughout this course. These are collected below in a single listing.

1. Sit and listen.
2. Participant observer.
3. Listen to tapes of written conversation
4. Listen with your tutor to tapes of speeches, conversations.
5. Collect proverbs.

D) Speaking Ability

A number of exercises have been suggested throughout this book. By now what needs to be done ought to be obvious if not automatic. Below are some suggestions.

1. Ask.
2. Ask and write down.
3. Write down and ask later.
4. Lorma Day.
5. Controlled context.

Wóí è zàà vààmá tííkànà !